

ALBERTA NATIVE NEWS

OCT 23 1991

MERCREDI DENOUNCES INITIATIVES

by Brian Savage

Ovide Mercredi, Grand Chief of the Assembly of First Nations, is blunt in his assessment of Minister Joe Clark's initiative on a new Constitution for Canada.

"It's based on the wrong premise," says Mercredi. "It's based on the continuation of dominance where we are expected to believe we have no pre-existing rights, and if we have any rights at all, it's based on gifts from the white society."

"If we to accept his proposals we have to denounce our past history and culture, we have to deny ourselves, to accept a proposal that tells Aboriginal people that any rights they have to self-government will be based on gifts from the white society. In my view that's the wrong climate."

"The position we have been advocating for many years has been that our rights are pre-existing, they don't derive from another society but our own people. What we want Canada to do is simply acknowledge that we have pre-existing rights to govern."

Details, says Mercredi, can be worked out between Natives and white governments at the negotiating table.

Another concern of the AFN leader is what he calls a "double standard" where the Charter of Freedom and Rights is "imposed" on any demands of Natives for self-government. The provinces, however, can invoke the "notwithstanding" clause "to protect their collective rights; we don't have the same benefit."

These problems are "predefined" in the constitutional proposal and set up a number of conditions that worry Mercredi. Another point in the government proposal will see, according to the chief, "many of the federal and provincial laws... apply to Indian people. Where is the right to self-government? I cannot see it in the proposals."

In such areas as child welfare and hunting, jurisdiction will still lie with the federal and provincial governments, two areas Natives want control of, says Mercredi.

"If their laws are going to be the basis of our rights, then what is the struggle about? Isn't it their laws that are burling us now, that are stopping us from exercising our freedom of self-government. By predefining they are

maintaining their history of domination that has plagued our society for the last 125 years, and it seems a rush to embrace the proposal would be a serious mistake and an act of self-denial as a people."

Continued on Page 42



Gov't Proposal is Superficial

by Brian Savage

Chief Roland Crowe, head of the Federation of Saskatchewan Indian Nations, has called the Constitutional Reform agenda of the government "superficial and ambiguous" although he did feel there were "promising elements" in some parts of the proposal, (see Page 31 for excerpts.)

The good parts for Chief Crowe revolved around the recognition of Natives as self-governing authorities which would enhance Native concerns and input over such matters as protecting the environment and cultural preservation.

"On the whole, however," said Crowe "there is very little in the package which excites me, and

some issues which concern me immensely."

Those issues revolve around the "weak and inadequate" description of nationhood for Natives, and linking Native rights with linguistic rights and equal opportunity "is almost insulting," especially when Native languages are not included for preservation.

Another concern is giving the provinces powers over culture, manpower training and other areas formally controlled by the federal government. Crowe calls this proposal "extremely dangerous," especially after recent moves by the federal government to release their fiduciary responsibilities to Native bands.

Continued on Page 7

ADDICTIONS AWARENESS ISSUE

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EDITORIAL

Guest Editorial

Working Together Toward Our Visions

by Peter Cole

The abuse of alcohol and other substances is a great problem with our people today and many bands are pulling together to overcome their dependence on these things and on other kinds of abuses associated with disempowerment and loss of identity and lack of an integrated, holistic vision. Places like Nechi-Poundmaker are places of empowerment, places where people who care act to give strength and caring.

If we, the Native people of this country would stop our fighting with one another, our nepotism, our looking toward non-Native values for answers, we could help one another get out of this cycle of abuse and disillusionment and violence. And life-long anomic. As long as the government can set one band, one settlement, one community against another one through its policies and programs, the competition for the spoils of civilization will continue to divide and conquer this country's first peoples. By pulling together and sharing resources — those of the body and of the spirit — we can give ourselves

the encouragement we all need and the determination to pull ourselves out of our dependencies and our inner-directed violence. The Creator made us whole and we do wrong to dismember ourselves and reduce ourselves to the commonest of denominators — a divided people, willing to complete the conquest by throwing ourselves into the gutter and passing out. Let us not be hypocrites. Let us talk — sure — but we have to eventually act on our own words. We have to work toward our visions. Any gulf between our philosophy and the implementation of that philosophy is bound to cause stasis and despair. Let us help one another. Let us put ourselves into the Creator's hands and heed the Creator's guidance.



LETTER TO THE EDITOR

Dear Editor:

I am writing to introduce myself and with the hope that you may be able to help me in my effort to contact Sun Bear, Medicine Chief of the Bear Tribe Medicine Society.

I am a Band Employee working as the Alcohol and Drug Abuse Counsellor for our community. I am of European decent and have been residing here for slightly over a year with my wife and children.

Our community is experiencing significant problems with alcoholism, bootlegging (along with the associated problem of draining family income), family violence and suicide. A relatively small percentage of the community is interested in traditional spirituality. During the past months, drinking, violence and suicide have been on the rise. This week "service providers" and members of the Band Council met to discuss the problems previously mentioned. The emphasis during this meeting appeared to be pondering the notion of imposing stiffer fines of more severe punishment for bootlegging and drunkenness in what is supposedly a "dry community". Personally I do not think that the answer to our problems lies in

punishment and prohibition. This community needs healing. In the past year on a few occasions I have had the opportunity to "cross paths" with members of the medicine community. These people often have demanding schedules and inevitably the question of monies, at least to cover expenses comes up.

After reading your August article about the upcoming Medicine Wheel gathering, I felt that if I could contact an apparently prominent teacher such as Sun Bear, he might be able to offer me advice on the possibility of attracting medicine people to our community with a restricted or possibly non-existent budget. Could you assist me in this matter.

Sincerely,

John Macdonald
Alcohol and Drug Abuse Counsellor

Dear John: I spoke with Doug Gillespie of the Bear Tribe Medicine Society and he suggested that you get in touch with the Four Worlds Development Project which operates out of Lethbridge, Alberta. On Page 20 we have provided a brief profile of this very worthwhile project which is committed to the elimination of substance abuse among the First Nations. The Editor



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Leaders Slam Constitutional Package by Brian Savage

Native reaction to the new Constitutional proposals by Prime Minister Brian Mulroney has been fast in coming and it is negative.

"The constitutional proposals released today are a betrayal of Aboriginal people," declared Ovide Mercredi, National Chief of the Assembly of First Nations.

Saul Terry, President of the Union of BC Indian Chiefs, declared the document "an insult to the Aboriginal peoples of this land."

Mercredi gave a long list of omissions his organization has found in the proposals:

"There is no recognition of our inherent right to self-government, no recognition of our distinctiveness. No entrenchment of our inherent rights to self-government and land, no guarantee of full and equal participation at meetings where our rights might be affected."

Mercredi adds that, "What the government wants to do is 'grant' us rights we have always had according to its own narrow definition of rights."

Terry acknowledges that the proposals will be studied by Native organizations over the next five months to suggest changes and improvements but feels the proposal "demeans and denigrates the constitutional position that our First Nations have been clearly and firmly stating for over ten years now." Aboriginal people have an "inherent right of self-government (which) must be entrenched in the constitution." Such a right, says Terry, "is not negotiable."

Mercredi places his faith in an Aboriginal parallel constitutional process which will develop their own proposals after listening to as many representative groups of Natives as possible. The recommendations "will go into a constitutional package and have direct relevance to bettering the lives of Aboriginal people in Canada."

Mercredi states that the "grant and delay" tactic of the federal government will no longer be tolerated. "Our people are no longer prepared to suffer in silence."

"Our rights have never been extinguished and we are the ones who will choose how to exercise them—not white politicians," said the leader of the AFN.

The two main elements that have provoked such anger among Native leaders are the disregard of inherent rights and a ten year wait for implementation of Native self-government, subject, however, to the Charter of Rights and Freedoms. This same document notes Natives "were historically self-governing" using the past tense.

Terry describes the document as showing "a profound disrespect for our peoples and their true status as sovereign nations in Canada. But once again, Canada is choosing to ignore the voice of our people."

Terry says that "it should be clearly understood that we are not prepared to negotiate the nature of our inherent rights with the provinces and the federal government. Neither are we prepared to defer constitutional entrenchment or enforcement of our rights for another ten years."

In an AFN analysis document of the government proposals, serious omissions in the recommendations are noted.

"There is no mention of Aboriginal land rights, outstanding claims and financial responsibilities in the federal package. No reference to treaties as models for self-government or as sources of legal obligations on Crown."

While the government places heavy emphasis on a definition of Native rights, "What the 'definition' process means or how long it will take is not addressed," and the provinces play an "uncertain" role in the process.

Native self-government subject to the Charter of Rights and Freedoms is "unacceptable."

"There must be a balance between the rights of the individual and the collective rights and freedoms of First Nations."

A ten year process to litigate Native self-government is questioned in the AFN paper because of the courts "unpredictability" towards Native concerns and "litigation will also be expensive and will cause considerable delay." There is also no firm statement regarding the manner in which "agreements reached in (the) ten year period will be entrenched."

On jurisdiction, the analysis paper states that Natives need "much stronger protection for Aboriginal paramountcy and jurisdiction over areas required to meet legitimate needs of Aboriginal people."

The reaction to the "Canada clause" is blunt: "No mention of Aboriginal peoples as a fundamental characteristic of Canada or as distinct societies. No protection or mention of Aboriginal languages." Native concerns are compared unfavourably to the strong emphasis given to Quebec to protect its language and culture.

As far as participation in the constitutional process goes, the government proposal is "vague and not (with) the guarantee of full and equal or full and appropriate participation."

"The inclusion of property rights in the Charter may damage not only Native land claims but also environmental efforts with its emphasis on individual rights over collective rights."



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WAYNE DRAPER

Marchand Committee Calls for Native MP's

by James Martin

After reviewing Aboriginal constituency concerns for a year, Native Senator Len Marchand has submitted his report to the Royal Commission on Electoral Reform. The central proposal is that 12 seats in Parliament be set aside for Native representation based on population. There are 295 seats in Parliament.

The breakdown gives two Native MP's to each of the western provinces, and the other provinces either one or two and Native voters could vote in either Native or non-Native constituencies.

The new electoral districts would not be defined until after the next federal election, and would be defined through federal census statistics.

"We are not looking for special rights in the electoral system, we are merely seeking equality within the electoral system," declared Marchand to the Canadian Press.

Marchand also noted that this proposal should not take away from any initiative of Native self-government.

Reaction among Native leaders has been negative or cautious.

Assembly of First Nations Vice Chief Bill

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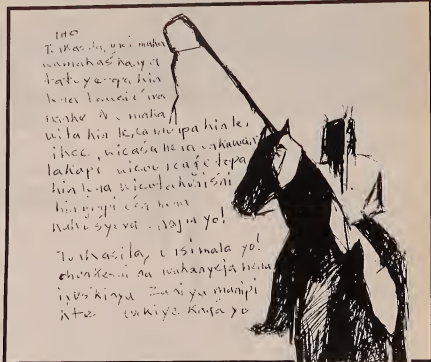
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Wilson doubted if 12 Native MP's would "satisfy" Native needs.

"The only thing we will be satisfied with is our land base, our own form of government and

making decisions on our own," said Wilson, who described Parliament as an old car. "It's time to get rid of the car from our point of view because we never get to drive it. We sit in the rumble

seat and we never get to make the decisions."

Ethel Blondin, a Native MP and a member of the Marchand committee, takes an opposite approach to Wilson, feeling that a block of Native MP's would be able to explain and enhance Native positions on future government decisions and committees.

"I think it would be a force to deal with. This could be a very powerful tool for us," Blondin told CP. "You need a voice of your own" she said when addressing the July meeting of the Union of Ontario Indians. But many chiefs who attended the annual meeting were reluctant to become actively involved in "white man's politics". Chief Patrick Madabee of the Sucker Creek Ojibway questioned the effectiveness of Native MP's who belonged to mainstream political parties. He is quoted as saying "What good are they when they sit in the House of Commons as backbenchers and they're told what to do by their parties?"

Others, like Ontario Vice President of the Assembly of First Nations, Gordon Peters viewed the proposal in the positive light but felt that "it's premature at this time to deal with it."

Royal Commission on
Aboriginal Peoples



CANADA

Commission royale sur
les peuples autochtones

The Prime Minister announced on August 27, 1991 the establishment of the Royal Commission on Aboriginal Peoples, to be co-chaired by Georges Erasmus, former National Chief of the Assembly of First Nations and the Honourable René Dussault, Justice of the Quebec Court of Appeal.

The Royal Commission on Aboriginal Peoples was created to examine a broad range of issues concerning Aboriginal peoples in Canada with a goal to bringing about their full participation in all aspects of Canadian life.

The Commission is presently seeking to fill a number of positions in its organization and wants a significant portion of its staff to be Aboriginal persons. Candidates with specific experience in the areas of Administration, Communications including Translation, Public Consultations and Research are invited to submit their resumes as soon as possible to:

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Employment Controversy at AL-PAC

by Brian Savage

Controversy over the promise of employment for Natives from the AL-Pac project has local MLA Mike Cardinal shaking his head.

"I haven't heard of anything," Cardinal told *Alberta Native News* in an interview.

Local logging contractors were recently told by AL-Pac that logging contracts would concentrate on local people for staffing but there was no promises of Native hiring.

An employment counsellor, Joan Tornberg, was quoted in a CP news story as saying, "There was a time when AL-Pac was going into Native communities to assure people that there was logging in Native communities, there should also be Native hiring. This is the first time I've heard that AL-Pac won't guarantee this."

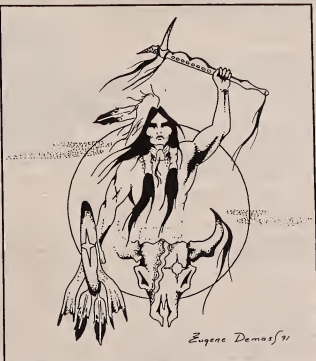
A story in the *Lac La Riche Post* details resentment by a number of Native leaders in the area over what they felt were "affirmative action" promises of Native employment by AL-Pac and Mike Cardinal.

According to Cardinal as of September 16, there were 628 employees on the AL-Pac site, of which 213 or "34%" were local people and of that figure 88 people were Native, or 14%. "Our population in this area would be more than 10% Native people, so we're doing fairly well," declared Cardinal. "I had anticipated we could have hired more local people but again, there are time lines to complete the project and it has to be done reasonably and efficiently. In cases where you need tradespeople and we can't supply them they have to bring them from the outside."

Union agreements, says Cardinal, could allow for up to 50 percent of employment "if we can provide the people that is."

Hiring starts with the first two people being selected from the union. In Edmonton, the third person would be a local union person and the fourth can be local and non-union.

Cardinal also notes that the agreements are in place for apprentice programs



which allows for 50 percent to be already indentured and another 50 percent "can

be brand new apprentices, they can walk in and start apprenticing as a welder or

carpenter."

Cardinal says that he meets regularly with AL-Pac "to talk about

hiring, contracts, equipment, training programs, and not only during construction but the operational phase of the project which is two years down the road. We're already starting to lay out the training requirements because AL-Pac will have completed their training needs sometime late this fall."

Cardinal says he feels "confident" Natives and locals will gain employment from AL-Pac who, the MLA says, has done "a fair job" in employment creation.

Cardinal says he was never for affirmative action programs.

"I disagree with affirmative action hiring policies. I feel that degrading to Native people, we're competitive this time, well-trained and well-educated and can compete in the job market," Cardinal said he would not want to see AL-Pac simply come out and hire a certain quota of Natives. Besides being degrading for Natives says Cardinal, "it's not fair to the non-Natives who are just as poor as the Natives."



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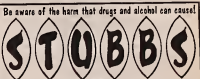
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Lubicon Group Travels to Japan

Trip follows meeting with Daishowa officials in Vancouver

by Dale Stelter

During the period of September 9th to 19th, Lubicon Chief Bernard Ominayak and band advisor Fred Lennarson travelled in Japan, meeting with Japanese indigenous people, politicians, environmentalists, church groups, and human rights activists.

During the trip, which was sponsored by a coalition of Canadian and Japanese churches, Ominayak and Lennarson were accompanied by Sam Bull, a Native lawyer from Whitefish Lake, and Sam Bull, Jr. While in Japan, the group was accompanied by the National Christian Council of Japan, which also performed such duties as providing transportation and organizing press conferences.

The Lubicon group met with members of the Ainu, who are Japan's Aboriginal people, with a variety of church groups, and representatives of such organizations as the Japan Tropical Forest Action Network, the Consumers Union of Japan, Greenpeace Japan, and Friends of the Earth Japan.

The Lubicon group also met with some Japanese lawyers, who are proposing an investigation into the subject of human rights and environmental violations that are occurring as a result of natural resource development on the Lubicon's traditional territory.

Discussions about the possibility of holding additional inquiries were held with Japanese politicians, and the Japanese Commission on Trade and Commerce.

Last winter, a subsidiary of Daishowa of Canada Ltd., which is in turn a subsidiary of the Daishowa Paper Manufacturing Company of Japan, harvested timber on Lubicon traditional land. The Lubicon are also concerned that there will be additional logging on their lands in the future.

Each day during the Lubicon trip to Japan, a request for a meeting was forwarded to Daishowa. Although these requests were accompanied by a growing list of people and organizations that supported such a meeting, Daishowa turned down each request.

Despite these refusals, the Lubicon group felt the trip was a success. Band advisor Fred Lennarson said "I'm very pleased with the results. If the people who are on the other side



of this issue won't sit down and negotiate, what the Lubicon need is a growing number of people who are educated about the issue, and more people involved in it. The trip served those purposes very well."

Earlier in September, Ominayak and Lennarson had met with Daishowa representatives at Daishowa of Canada's office in Vancouver. Also present at the meeting were representatives of the National Committee of the Anglican Church of Canada and Project North (Victoria), the National Association of Japanese Canadians, the Mennonite Central Committee, and European environmental and Aboriginal groups.

Darryl Klassen of the Mennonite Central Committee told the meeting "We have come here today, I think, as representatives of cultural, of international, of church and of environmental groups to call Daishowa to ethical action. The lack of government action doesn't excuse corporate citizens or private citizens from ethical action or from moral imperatives."

During the meeting, both Chief Ominayak and Lennarson stressed the Lubicon position that there would be no further logging on Lubicon traditional lands until the Lubicon's 50-year plus land rights dispute is settled. However, the Daishowa officials did not provide a guarantee that there would be no future logging.

Lennarson stated that during the meeting, Daishowa representatives tried to argue, contrary to the Lubicon position, that there had been no 1988 agreement whereby Daishowa would not log on the band's traditional lands until the band's land rights dispute was settled, and an agreement was reached that addressed Lubicon concerns about wildlife and environmental protection.

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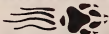
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NEW HORIZONS

by Del Louis (Natchewasis)



Del Louis

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The conversation with the entrepreneur was relevant I thought. Her description of the 'free enterprise' system was 'pay' and 'say'. Slowly she began to tell me of how we are a 'giving people'. Always giving never receiving. She said many people come to my doorstep wanting to 'know' the 'Native way of life'. Laughingly she said, "I tell them 'look inside', 'deep inside' and you will find what you seek."

With the confidence of an aristocrat she told me, "It is time for us to stop giving and start receiving and there is nothing wrong with that because some of us have to pay the mortgage, the power, water, taxes and so on."

Let us begin to have this confidence and self-esteem within and say to whomever comes seeking 'pay and I will say'.

Wow, I thought to myself ... this straight forward thinker has given new insight into the concept of self-determination.

She went on to say, "I went to a rock 'n' roll concert some time ago and no cameras or videos were allowed in this place. She elaborated, "that our culture should be marketable like any other talent". Like a true entrepreneur she related that if it wasn't for the Native Village at the Calgary Stampede drawing tourists from every direction of the world there would be no cultural experience. It would never be world famous as it is billed.

"Think about it", she said. Does Michael Jackson perform for free? Does Glenn Close make movies for no economic benefit? "This is an important part of building a strong nation" she said. "Why just hand it out so freely".

Judging from this conversation I began to think that she's right. Why let Kevin Costner (with no bias) take all the credit when the people flocked to see the Native input into the whole movie. It got me angry and I thought I won't take this anymore. I say this with love and compassion in my heart. Let us begin to shine! Not merely for an Oscar award but for something far more priceless which is 'personal satisfaction! We owe it to ourselves! We are not slaves or puppets to any master. We are alive and free.

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Saskatchewan Reaction Continued from Page 1

Crowe is blunt in his assessment of the process—"It is a Quebec timetable pure and simple"—and asks how quick the government can forget Meech Lake and Oka, "folies" done to "pacify" Quebec. "Do they need Meech Lakes and Okas every year?" he asks.

The government timetable therefore must be rejected in favour of a timetable set up by the Assembly of First Nations and their own constitutional parallel process. Crowe admits

that many Native leaders are now "cynical by nature" after dealing with the government and believe the reform process and the Royal Commission are simply "smoke screens" set up "to keep Aboriginal people busy while Quebec is dealt with."

Crowe does feel optimistic, though, that if Treaty Nations and the government can negotiate "in an open, face-to-face way" progress can be made and issues resolved.

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Great Whale Project In Jeopardy

by Nick Michaels

... Judge Rules in Favour of Quebec Cree

The Quebec Cree have won a major victory which could ultimately prevent the construction of the controversial \$12.6 billion Great Whale hydroelectric project. Federal Court Justice Paul Rouleau has ruled that Ottawa must honour its 1975 agreement with the Cree which guarantees them complete environmental and social studies to decide whether or not the project is feasible.

In accordance with the 1975 James Bay and Northern Quebec Agreement (JBNQA), the Cree are demanding a comprehensive environmental review which could take three to five years to implement. They are also requiring that hearings be held to examine the social, economic and ecological justifications for the project. The Cree are suggesting that at least \$12 million be spent on the reviews and that the federal reviews be independent of any reviews conducted by Quebec. Additionally, lawyers representing the Cree and Inuit must be permitted to publicly cross-examine provincial and Hydro-Quebec experts.

Federal Court of Canada Judge Rouleau has ruled that the Cree have the right to make these demands. They are well within the conditions of the JBNQA agreement which was signed before construction began on the first phase of the James Bay Development. Mathew Coon-Come,



the Grand Chief of the Cree of Northern Quebec defended their demands saying "we're going to implement what we had agreed to. We need to look at all the economic, social, cultural and

financial aspects." "Am I not being reasonable?" he added.

The terms of the JBNQA ensured that the Quebec Cree could protect their traditional way of life. In return, the Cree gave up their claim to three-fifths of Quebec's territory. The agreement recognized Aboriginal rights to trapping, fishing and hunting grounds. It specifically provides the Natives with intervention rights should there be any significant impact on the people or wildlife in the James Bay area.

The judge ruled that the \$12.6 billion Great Whale project, which would divert five rivers and flood 4,400 square kilometres of land, would affect the Aboriginal people. He said that the project would impact on "both the social and economic future of the Native people and will certainly interfere with wildlife and its habitat, resulting in drastic changes to the traditional way of life."

In 1990, the federal government and Quebec agreed that the hydro project fell within Quebec jurisdiction and they attempted to authorize a "watered down" environmental review. Judge Rouleau, however, has ruled that the Quebec Cree have a legal right to an "independent, parallel federal review... and it must be honoured." He said that Ottawa and Quebec were trying to "appease and circumvent the Native population" by attempting to "free themselves" from their obligation to the Cree.

The Cree are hopeful that a complete assessment will show that the mega hydro project is not necessary. Cree official Brian Craik told the media that "There are some economic facts surrounding Great Whale which Hydro-Quebec is holding very close to its chest and we think once those come out the project will have even less allure than it does now."

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HYDRO-QUEBEC REFUSES TO TESTIFY AT HEARINGS

Hydro-Quebec, which is proposing to build the massive Great Whale hydro-electric project in northern Quebec, refused to testify at a legislative hearing into the project, held in New York. As a result it was left to the New York Power Authority (NYPA) to defend Hydro-Quebec, with which it has already signed a \$17-billion contract to purchase electricity.

Southam News reports that in a letter to the committee conducting the hearings, the president of Hydro-Quebec said the utility wouldn't testify because the contract was being improperly used by opponents to question hydro-electric projects, in particular Great Whale.

At the New York hearings, arguments against James Bay hydro-electric projects have centered on human rights issues—involving the Cree and Inuit of Quebec—and environmental concerns, as well as the financial cost of the NYPA/Hydro-Quebec contract.

The NYPA came under intense questioning at the hearings. The chairman of the hearings, Bill Hoyt, a member of the New York State legislature, questioned the NYPA on its environmental record, as well as that of Hydro-Quebec.

New York Governor Mario Cuomo has been under growing pressure to cancel the NYPA/Hydro-Quebec contract. Opponents say doing so would permanently shelve the Great Whale project, although Hydro-Quebec says that this would only delay building of the dams for three years.

NEWS BRIEFS



Children Returned to Family in Manitoba

A Native woman from Manitoba has lost a battle against child welfare authorities in Alberta, who wanted to place the woman's two children in adoption outside her family. The woman, whose first name is Sharon—her full name cannot be used, to protect the identity of her children—is a member of the Brokenhead-Ojibway tribe, from near Winnipeg.

Sharon's son and daughter will live with a non-Native family in Alberta.

During her struggle, Sharon had camped out for one month on Memorial Drive in Calgary, and gone on a three-week hunger strike.

The provincial government was given guardianship of the two children, after a series of court hearings ended, over a year ago, with a final appeal. Sharon told the media that the children ended up with provincial social services when she was fleeing an abusive boyfriend in 1988. She also acknowledged a former drinking problem, which she has now overcome.

Suspect in Winnipeg Murder Set Free

Bryan Derek Tait, a 20-year old Native who was being held as a suspect in the 1989 stabbing deaths of two Winnipeg women, has been set free.

Justice Benjamin Hewak of Court of Queen's Bench acquitted Tait because he was in jail the night of June 30, 1989, when the double slaying occurred. The Canadian Press reports that a Crown counsel

defended the way Winnipeg police handled the case, saying that a clerical error prevented them from learning that Tait was in jail the night of the double slaying.

Tait had been in custody from October of last year, when he was arrested, until September 27th, when he was suddenly granted bail. He was set free on September 30th.

According to the CP, Tait's acquittal has raised questions about the value of confessions in solving crimes, as the court was told that Tait confessed to the double slaying at least three times.

Albertans Rank High in Impaired Driving Charges

Although the numbers are decreasing, Alberta has—on a per capita basis—the second highest rate of impaired driving in Canada. Figures released by Statistics Canada show that in 1990, Alberta had a rate of 689 charges of impaired driving per 100,000 persons. Only Saskatchewan was higher, with a rate of 758 per 100,000. Quebec and Ontario had the lowest per capita rates.

The Alberta figure was a 4.4 percent drop from 1989. Only Saskatchewan, New Brunswick and Nova Scotia showed increases.

On a national basis, there were 112,925 people charged with impaired driving in 1990. This was the lowest figure since 1974, when the federal government began gathering such statistics, and marked the seventh consecutive annual decrease in impaired driving charges.

Aboriginal Cultural Program for Edmonton Youth

An exciting new initiative in exploring Native culture has become available in Edmonton. The Keewatin youth program, under the auspices of McMan Youth Services, is designed for youth between 15-17 years old, Native and non-Native, who consider themselves culturally isolated and who are willing to learn and share Native cultural experiences. Program need has been identified through consultation with different Native organizations, elders and government personnel. Suicide, substance abuse, low self-esteem, and many more conditions have developed as a result of the deterioration of traditional cultural values. It is expected that clients will be youth receiving assistance from social services or community agencies, foster care, group homes, addiction counselling programs, and so on.

The Keewatin youth program is unique to Alberta. Participants will take part in cultural ceremonies and activities throughout Alberta. Program duration is six months, with activities offered two evenings per week and one weekend per month. The learning format includes circle sharing, field trips, camp-outs, arts and crafts, song, dance, and skill practice, as well as more traditional workshops. Funding for the program has been received from the Wild Rose Foundation.

McMan youth services association of Alberta is a non-profit society incorporated in 1975. McMan operates 20 programs for families and youth across Alberta, serving over 1,200 clients—approximately 30% of Aboriginal descent. McMan is reflecting its desire to serve its Native clients more effectively by the recent program development of Keewatin. A related program (Four Winds Listen) has been developed to train counsellors and teachers of Native youth in making their services more culturally appropriate. This program will commence in early 1992. Funding for the Four Winds Listen Program is provided by Alberta Multiculturalism, the Secretary of State and the Native Services Branch of the Alberta Solicitor General.

Karen Furniss, program supervisor, has also developed a Native resource directory which summarizes and highlights Native services offered in Edmonton.

The directory may be obtained for \$10.00, with proceeds going to support the Keewatin program.

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NEPOOSE CASE UPDATE by James Martin

Questionable R.C.M.P. procedures continue to be brought to light in the hearings which will decide whether Willie Nepoose is entitled to walk free, have a new trial or go back to jail for the 1987 murder of Marie Rose Desjarlais.

Nepoose testified that he did not commit the murder and he does not know why he was framed.

In other testimony in the case, R.C.M.P. Constable Don Szymiec said he could not recall anything about a controversial cancelled family allowance cheque belonging to Delma Bull. Bull used the date of the cheque to support her testimony that Nepoose had murdered Marie Rose Desjarlais on June 23, 1986. However, the cheque was cancelled on June 21 at a Wetaskiwin store.

Szymiec said he could not recall noticing the discrepancy nor how the cheque was cashed.

Szymiec admitted that it was he who called Nepoose a "slime ball" in an RCMP memo. Szymiec said he made the reference because of his feelings against the accused while the investigation was going on but feels the remark was incorrect.

R.C.M.P. Sgt. Don Zazulak has admitted to trying to cross out the phrase after Nepoose's lawyer gained the right to review RCMP files on the Nepoose case.

"I felt the comment would be a detriment to the force and to Native people. I was the file co-ordinator so I crossed it out," said the 22-year veteran of the police force who is now under investigation.

"I was under stress," added Zazulak. "I felt I was becoming obsessed with this file. I made a mistake. I panicked."

Zazulak had earlier testified under oath that he had not changed the memo. Later he and his wife made statements that it had been she, a



secretary for the R.C.M.P., who had made the changes.

Constable Szymiec also denied allegations from Bull that he told her that her children would be taken away if she changed her testimony.

RCMP Sgt. Merv Murch gave testimony that also reflected on the importance of the family welfare cheque.

Charged with reinvestigating the evidence in the Nepoose case, Murch was told by Szymiec the cheque was not handy.

According to Murch, "He, (Szymiec) just left me with the impression they couldn't obtain it."

Crown Prosecutor Scott Newark who used the cheque to destroy Nepoose's alibi for June 23, told Murch that the cheque was not important.

Murch's investigations for the cheque showed that Szymiec had kept the cheque separate from the rest of the evidence in the case and had

examined how the cheque had been cashed. Murch also found out that the constable had sent memos about the cheque to RCMP headquarters in Ottawa.

"I turned it (the cheque) over and I noticed the date of June 21 on it and needless to say I was very surprised," testified Murch.

Under cross-examination, Crown Prosecutor Scott Newark admitted that he wrote memos which indicated that a conviction in the case was mainly due to the way Nepoose's lawyer, Burke Barker, conducted himself.

Since the original trial, Barker was involved in a car crash which left him with brain damage.

Newark also stated that he made a full disclosure of the evidence he received to the defence but conceded that the police may have held back information from him.

Examples of this include testimony from Desjarlais' friend, Ellen Pierce, who told police she talked to the deceased on the telephone just one day before she died.

Desjarlais told her that she had been camping with two men, one of whom was in her apartment at that moment.

The R.C.M.P. statement left out any mention of the two men.

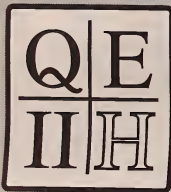
No investigation was carried out to find out who the two men were.

Statements by Mackinaw about two women from Manitoba who were with Desjarlais shortly before she died and investigated by Manitoba RCMP were never forwarded to Newark. Furthermore, a damaging bill of sale was obtained by RCMP Constable Ken Porth in 1986 which cast considerable doubt on Mackinaw's claim to have been in a car with Nepoose the day Desjarlais died.

The bill of sale shows Mackinaw did not buy the car till after the woman's body was discovered.

Newark called such evidence a "red flag" and admitted that such details may have allowed Nepoose to avoid a trial after an inquiry.

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SIDDON WALKS OUT

by Brian Savage

Tom Siddon, Indian Affairs Minister, angrily walked out of a conference with Manitoba Native leaders after they asked for the removal of Donald Goodwin, a special advisor to the Minister.

"We do not sit in a meeting and have a group of chiefs demand that a senior official be removed—that's not how I do business," said the Minister to reporters.

At issue is compensation for five Native bands in northern Manitoba for flood damage caused by Manitoba Hydro building dams on the Churchill and Nelson rivers.

The 14-year-old dispute looked like it might be resolved when the provincial and federal governments increased their offer to \$234 million. Of that, \$180 million would be paid by the province.

One band, the Split Lake, agreed to the offer while the other bands rejected the settlement. Native leaders said Goodwin is still working with the Split Lake band while talks continue with the other bands who want more from the governments involved. This has led to charges of a conflict of interest and divide and conquer tactics on the part of the federal government.

In a letter to Tom Siddon the Northern Flood Committee (NFC) stated that "Mr. Goodwin is either inderisous or incapable of implementing Canada's duties under the Northern Flood Agreement. Indeed, some of his actions or inaction have destroyed our faith in the integrity of him, and others, as Canada's representatives."

While the Split Lake Band's choice was respected by the other bands, "we in turn must have our rights to seek our solution respected."

The NFC and the member chiefs recently released a statement which details their frustration by the "continuing refusal of Canada, Manitoba and Manitoba Hydro to honour and respect the promises they made when they

signed the Northern Flood Agreement (NFA) on December 16, 1977.

The Manitoba Court of Queen's Bench and the Aboriginal Justice Inquiry have depicted the NFA as a treaty which promised a better standard of living for Natives. The bands concerned, however, have continued to suffer "extreme economic and personal hardship" from the hydroelectric development in northern Manitoba. On these grounds the NFC maintains that the government is abandoning its fiduciary responsibility to Natives.

The NFC charges that the two governments and Manitoba Hydro have "conspired to 'buy out' the NFA Treaty." Canada has taken an adversarial role rather than fiduciary, says the NFC, who now claims an alliance with the James Bay Cree and the Cree First Nations under the umbrella project Aboriginal Impacts Coalition.

Until Native rights are respected, a moratorium on all northern hydroelectric development has been called for. There is further condemnation of the province and Manitoba Hydro for commencing a new development at Conawapa. The Native alliance sees this project as a violation of the NFA Treaty and environmental

legislation. No consultation has taken place with Natives though it is called for by the Treaty.

Supported by the Assembly of Manitoba Chiefs and the Assembly of First Nations, the NFC "has decided to take any and all actions necessary in the courts, as well as outside the courts, to block further hydro developments... until damages caused by existing projects have been fully compensated under the NFA."

The NFA has asked the Canadian government for a number of commitments including action to "forgive various repayable loans provided by Canada to obtain support for its efforts to 'buy out' the NFA treaty."

To date according to the NFC, the only commitment Canada has made is to spend \$88 million to "buy out" Treaty rights by giving Natives flush toilets.

"In return for the \$88 million, Canada is asking the NFC First Nations to 'flush their Treaty rights down those same toilets... this immoral policy,' concludes the NFC statement, 'must change.'"



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Aboriginal Rights Challenged in Court

by James Martin

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Percy Potts, Vice-President of the Indian Association of Alberta, along with other Natives are being tried for poaching after charges were laid by the Alberta Fish and Wildlife Branch.

A decision will be handed down October 16.

A number of charges against the accused, all from the Alexis Band, have already been dropped by Judge Peter Ayotte.

Potts told the court that the meat was obtained for a Native spiritual ceremony and denied allegations by Kevin Stalker, an investigator for Alberta Fish and Wildlife, who maintains that Potts offered to sell elk meat to him.

Potts says he agreed to a price but never went through with the meeting since he had "no intention of selling meat to him." Potts also said Stalker asked a number of times about buying meat from the IAA executive over a year-and-a-half time period.

Stalker testified that he saw seven hunts in 1988 which resulted in 14 moose and four deer being killed, or wounded.

Potts added that the meat was distributed among members of the Alexis Band. His testimony was supported by Peter Bird who said tribal elders had asked Potts for the necessary meat which had to be "moose or elk, preferably moose," said Bird.

Lawyers for the defence said the Natives had the right to hunt through the 1876 signing of Treaty 6 with Ottawa, an argument rejected by the lawyer for the Alberta government who said rights to natural resources were handed to the province in 1930—an action that saw no consultation with Natives.

Potts said that the issue of conservation was also important to Natives and "I don't think you would see Indians shooting moose left and right."

While provincial law allows Natives to hunt for food, it prohibits the sale of wild meat. Alex Pringle, one of the defense lawyers said that the charges against his clients overexceeded the provincial bounds, that "Treaty Six was designed to protect a lifestyle which the provincial government has taken away. It is as if our right to commerce was taken away."

Pringle argued that recent court decisions had favoured Native rights, indicating that extinguishment of rights and claims are not valid without consultation.

"Prohibition is not regulation," said Pringle, who added that such limitations as quotas would be more acceptable to Natives than outright banning of wild meat sales.

Old Boots Grip the Shanty Step

by Joseph Dandurand

Lazily the hour awakes
as paper
shuffles
from one hand
to the next.

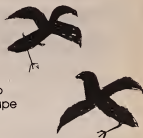
"These are your parents,"
states the china-white
sister.

And home
do I go
with Bob and Sue.

Over at my
Granny's shack
fried bread
plumes
the morning
sun.

But my new
parents laugh
and tell me
to go to
bed.

The window
open,
the wind asleep
I leap and escape
as two eagles
call my
name.



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Kikino Settlement on Fire

by D. Shatz

Fear engulfed the residents of the Kikino Metis settlement as a blazing fire threatened their homes and their community. The crackling flames burned out over 140 square kms of lush forest and grassland and came within 100 metres of the community buildings. The fire moved quickly, rolling off the trees, crossing the roads and travelling perilously close to homes in the 900-member settlement.

Close to 100 volunteer firefighters including teenagers worked night and day to contain the fire which resulted from smouldering ground fires left over from spring combined with dry weather and high winds.

Floyd Thompson, Kikino Settlement chairman told the media that he "felt devastated to see the

amount of damage the fire has done to our community... It was sad to see, the flames just rolled from tree to tree."

The fire has destroyed the community's plans to open a tourist area next spring located on the shores of the Whitefish Lake. Although four log cabins were saved, the lands surrounding the cabins are now barren and charred. Thompson is not optimistic about the future of the project. He is quoted as saying "The scenic beauty of this place is just gone. Tourists like to see beauty, they don't want to see black, burned-out areas." He feels that a reforestation project of \$500,000 will be necessary.

The Kikino Metis Settlement is situated 150 kilometres northeast of Edmonton.

LETTERS TO THE EDITOR



Dear Editor:
I need your help!

I am a Native Indian born on December 10th, 1970 at the University of Alberta Hospital. My mother was 19 years of age at the time. I was born at 5:30 p.m., 8 lbs. 4 oz. and was adopted under the name of Timothy Scott Miedema. My original name was John Albert with no last name known. My mother was from the Northwest Territories. She was Metis, 5'4", 134 lbs., dark brown eyes, black hair and dark complexion. She was known to be employed as a dispatcher. Her religion was Roman Catholic. She had one daughter who was born in 1969 and remained in the family's care. At the time her father was 56 years and her mother was 55 years old. She had 4 brothers and 4 sisters. The brothers' ages were 31, 29, 27 and 20 years. The sisters were 21, 15, 11 and 8 years old. The eldest brother was a miner, the second was a trapper, the third was a foreman and the fourth was a driver. The oldest sister was a telephone operator and the others were students. If you can help me locate my birth mother or if you have any relevant information, please call or write to Tim Miedema at #906, 9927 - 114 St., Edmonton, Alberta, or call 1 (403) 488-6597.

Thank you,

Tim Miedema

Dear Editor:

When visiting Edmonton last May, we picked up and read with great interest an issue of *Alberta Native News*. As First Nations People from the Little Pine Cree Band near North Battleford, we are most interested in remaining abreast of the "goings on" in First Nations' affairs. We found *Alberta Native News* impressive.

Please place us on a subscription list and forward each upcoming issue of *Alberta Native News* to us at the above address.

Keep up the good work.

Sincerely,

Loretta Hall, M.Ed.
Denise Hall, M.Ed.
Brentwood Bay, B.C.

Dear Editor:

I am one of those people that used to live on the road allowance. We were not allowed to live anywhere else. No one wanted us. I wonder is this going to happen again? It seems everyone is concerned about treaty rights or Metis rights but what about the non-status Aboriginal?

I don't think that I have to become a Metis or a treaty Native if I choose not to. It is supposed to be a free country here in North America and I am one that wants freedom. If I did become a treaty Native or a Metis, I may be shoved onto a reserve somewhere in a muskeg. What would I do with muskeg land? I certainly would not be able to make a living. There is a kind of discrimination against non-status Natives. To me reserves and colonies are the same as government control. I believe that we have to come together and work together if we want freedom. We should never have been divided as we are now. If I have to live on the road allowance again, I am afraid that someone might steal my tent if I were to go anywhere and then I would have no home.

Stan Gladstone
Grande Cache, Alberta



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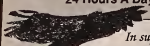
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We seek an individual with prior program management experience. Familiarity with Native education and health issues is essential. A degree in nursing is desirable, but other relevant education and experience will be considered. Applicants of Native ancestry are encouraged to apply.

Please reply by October 15, 1991, to:

The National Native Access Program to Nursing, College of Nursing
A102 Health Sciences Building
University of Saskatchewan, Saskatoon, SK S7N 0W0

JOIN THE CIRCLE

Let Our Voices Be Heard

by Peter Cole



The circle is important in the life of Native people. The circle means community commitment. It means co-operation, mutual support. Trust. It means sharing, equally distributing power and resources. A circle can expand infinitely in an outward direction as well as concentrically, bringing people to act within the meaning and context of one another. There is a natural tendency for strong spiritual, emotional, and physical bonds to be created and maintained in a circular structure. When you let alcohol become your confidante, your counselor, your lover, your major point of contact with the world, you weaken the circle. It will break at that point and the affected individual will become emotionally, physically, and spiritually traumatized.

When a bottle is passed around the circle, the integrity of the individual is destroyed. The desire to cope is gone. The desire to face unenhanced reality disappears. The circle becomes a series of unconnected dots. People stop caring

about their community, about themselves. They become the experience, the disease of alcoholism. Alcohol becomes the only connection. A bidirectional arrow goes nowhere.

Everyone's heard it—that alcoholism is a disease, that it creates mutual dependencies, that healing is a process requiring intervention. We all know alcoholics, substance abusers. Many or most of us are disempowered individuals who have disenfranchised themselves, given their vote, their freedom to anything that will enhance reality. Like booze, cocaine, hashish, pharmaceuticals, coffee, tobacco, television, endorphins. Any kind of stimulant, so long as it distracts us from the process, the reality of being human in a society which devalues individual integrity.

There are no legends, no old stories, myths from my people, the Coast Salish, that talk about widespread reliance on artificial ways of coping with life. You have the sweat, fasting, dancing, exposure to the elements, the immense power of consensual reality, people working together. Native people knew about fermented fruit, about grain rusts and mushrooms and peyote and herbs and poisons. They were there, part of nature, part of everything. So, why wasn't there the wholesale abuse, the immanent addiction?

Because Native people had sovereignty. We were the mainstream—not marginalized like we are today. Because the first peoples of this country did not have the concept of the 'high' as being something separate from themselves,

something to be exploited, something in which to hide, somewhere to go to deny that there were problems in the world that had to be dealt with. There were problems. There were ways of turning away from them. But the community helped the individual and the individual was part of the community. There was no conceptual distancing of the self from society, no differentiation of problems into those concerning just one person and those involving everyone. People shared their lives with one another. They rejoiced and suffered together.

Today you have huge numbers of Aboriginal people who have no sense of purpose, no sense of place. Urban and rural deficits. People isolated from one another, from their own inner wholeness. People who have forgotten their culture, their history, their language. Why? Because tradition has been lost, destroyed. Replaced by values from a foreign culture. These values have been created by institutions such as churches, schools, bureaucracies—places of confinement and behavioural modification.

And the institution of language has codified conduct and aspiration to ensure that people work for the good of those who are in power, those in control. Language is the final colonizer, the final shaper of destiny.

We as Native people do not have access to our rights as human beings. We have only legislated rights which allow us to function within the institutions of a bureaucratic society. We need to be self-determining. We need our own culture, our own language. We need what cannot be given to us, because no-one can give us what is rightfully ours.

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AWARENESS WEEK EXPECTED TO BE BIGGER AND BETTER

by Cathy Dean

National Addictions Awareness Week is promising to be the best ever, according to Campaign Co-ordinator Louise Mayo. "This year's celebrations will be held from November 17 to the 23. As communities send us declarations of their intent to be a part of this year's celebrations, we are noticing many first-time participants as well as a lot who are making plans to join in for the third or fourth year," says Mayo.

National Addictions Awareness Week (NAAW) is sponsored and co-ordinated by the Nechi Institute on Alcohol and Drug Education located in Edmonton. Originally the brainchild of Mayo and executive director at Nechi, Maggie Hodgson, the movement began in 1987. Jake Epp, who was then federal minister of health, proclaimed the third week in November as a time to bring special attention to overcoming severe substance abuse.

"The model was founded on the premise that the key value within the Native community is one of relationships between families, communities, agencies and government," continues Mayo. Previously, proposals to attack substance abuse programs were negative and emphasized the pain, the high death rate and so on, she says.

"National Addictions Awareness Week was founded on the belief that if success is wanted, success must be celebrated," says Mayo.

She cites as a further example the unsung heroes in Native communities who had actively promoted a life of health and sobriety. "There was one community, for example which had increased from 25 percent sobriety in 1984 to 65 percent by 1988," she says. National Addictions Awareness Week became focused on the belief that personal contact and role modelling is the vehicle to change.

The yearly campaign theme is Keep The Circle

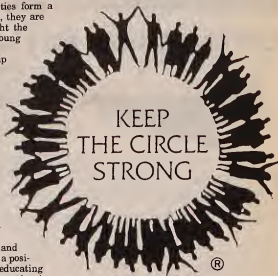
Strong. As members of communities form a circle as part of their celebrations, they are saying that together they can fight the abuse that is claiming so many young people.

In the past schools and friendship centres were all really involved in NAAW. This year we are seeing their continued participation and as well they are being joined by ever-increasing numbers of R.C.M.P. and other police departments, youth groups and government offices, each celebrating in their own way," says Mayo.

As well as forming a circle of unity, many groups stage talent shows, sober dances, contests and education nights throughout the week, involving a large percentage of their communities' residents.

"It is encouraging to see more and more people recognizing that living a positive life style is the key factor in educating kids so we can keep them from becoming involved with substance abuse," says Mayo. As many are coming from alcoholic homes, they have a negative self-image which must be shed. Participation in NAAW has grown from 25 communities in the first year, to 879 last year. "That's an increase of 1,000 percent," states Mayo.

Celebrations will vary in different communities. In Edmonton, among many other activities planned, a Walk Sober on November 18 will begin at Winston Churchill Square and end at the Legislature.



"Last year over 1,400 people from all walks of life and all racial backgrounds participated," says Mayo. The circle formed at the conclusion of the walk saw politicians, teachers, students, government employees and police join hands in the effort to promote the special week and its goals.

"To the organizers, seeing that circle convinced us that awareness is growing, and that the campaign is a success," concludes Mayo.

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NATIONAL ADDICTIONS AWARENESS WEEK

NOVEMBER 17-23, 1991

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For more information contact:

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THE CIRCLE IS GROWING!

Treatment Centre Plans Reunion

by Monica Schimanke



Previous clients and staff of the St. Paul Treatment Centre are invited back to the facility for a special gathering.

Staff at the centre are planning for a reunion to be held from November 18-22, at the facility. Everyone who has been associated with the centre in the past, whether employee or client, is urged to attend the week long event.

Clarence Weaselfat, Executive Director at the centre, said the reunion is being held to give special recognition to those who have succeeded in their battle against alcoholism.

"The main purpose is to acknowledge these people for their sobriety," he explained.

While final details aren't known yet, the week will consist of nightly AA meetings, with a banquet and dance to complete the reunion. They also hope to have the Chief and Council members come in and speak to guests, as well as become oriented on the programs the facility offers. To date, attendance is anticipated to be about 100, but the numbers aren't quite definite, said Weaselfat. "We thought it would be nice to get the previous clients together and see how everyone is doing," said Weaselfat. "It'll also be

a good opportunity to give, as well as receive, some needed support."

This is the first year for such a reunion, but the centre plans to make it an annual event, he said.

The St. Paul treatment centre has been in existence for the last fourteen years, and Weaselfat has been there since the beginning. He has held a number of positions at the centre, including support services co-ordinator, but last year, when the executive director's job became available, he was put in that place. Weaselfat has seen hundreds of people pass through the facility's doors. The centre, with 24 beds, offers a four week program for its clients. Throughout the year, approximately 300 people go through the program, said Weaselfat. Some of them succeed at sobriety, others do not.

"It is hard to tell [the success rate]," said Weaselfat, explaining that while the centre does not currently follow up on its clientele, it is something they are working toward in the future.

Many of those who come for treatment are street people, said Weaselfat, and it can be very hard for them to succeed at staying sober. "These

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To encourage the vision of community sobriety and to celebrate National Addictions Awareness Week, the Nechi Institute on Alcohol and Drug Education is sponsoring the 5th Annual Community Involvement Contest. Any group, community, band, agency, institution or school who develops an awareness project or a community mobilization initiative to celebrate the success of sobriety is eligible to enter. The contest entry deadline is January 17, 1992. Contact Louise at (403) 458-1884 or fax (403) 458-1883 for more information.

people often don't have the support they need to stay sober," he explained. "The help of friends and family is important to succeeding at this."

However, Weaselfat said that many more people are aware of the dangers of drugs, and alcohol abuse, and many more are taking the effort at getting and staying sober.

"There are a lot of sober people out there now," he said, "it can be pretty contagious—these people want to be sober."

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Workshops Promote Inner Healing

by Carol Balanko-Dickson

Traditionally the Aboriginal People hunted for food to survive. Now, they hunt for an improved self-esteem and inner healing, as well.

Bearwoman and Associates, founded by Adele Arcand in May 1990, offers 14 workshops for all age groups that delve into various subjects such as finding deeper understanding in life, taking responsibility for your life, and how stress affects relationships. Cultural awareness workshops deal with Indian histories, teachings and prophecies. Healing is stressed throughout.

"Adele was working in a Native community as an executive director of education and she

believes that in order for Native people to feel good about themselves, they have to heal themselves," says Jason Arcand, Administrator Trainee.

He adds alcohol and sexual abuse run about 70 to 80 percent in the Native population. But, "the dream is that through Bearwoman and Associates we will bring together the best technicians, trainers, and community developers to assist in the empowerment of our people. This team of specialists will help the communities to do the necessary comprehensive planning, training and skills enhancement to develop healthy, balanced and economically viable Indian communities. These communities will be able to

successfully incorporate the traditional and contemporary values and skills to enable them to step into the 21st Century as leaders of flourishing communities."

This philosophy seems to have taken hold.

"Already there's a large number of Natives who are regular clients and a number of people in communities who keep coming back. They like our workshops," says Jason. "They have the opportunity to express themselves and relieve their tensions after growing up with alcoholism or sexual abuse."

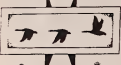
Separate men and women's support groups also meet at Bearwoman and Associates to discuss any issues they need to share.

Simply the best workshops are offered to youth between the ages of 13 to 25 to "join in a journey of personal and cultural discovery". The two-and-a-half day workshops facilitate self esteem and personal strengths. Topics of concern include: addictions; abuse; identity crises and goal setting. Elders assist in the teachings of cultural traditions.

For more information about the workshops provided by the Edmonton-based Bearwoman and Associates, phone (403) 451-5078 or FAX (403) 451-0745.

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November 17th to 23rd, 1991



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"Up Where We Belong"

—facilitators, Millie Calahoo, Bill Lizotte, Sharon Hladun.

October 25, 26, 27

"Healing the Family Within"

—facilitated by Richard Dolen.

November 1, 2, 3

A.C.O.A.

—facilitated by Rupert Arcand and Millie Calahoo.

• for further information
please contact Sherri or Jason at
Bearwoman and Associates,
phone 451-5078 or fax 451-0745.

Bearwoman and Associates would like to extend their congratulations and good wishes to all the Native Communities and Agencies taking part in the "Addictions Awareness Week".



IDENTIFYING MISSING LINKS IS KEY TO HEALING

by Cathy Dean

A successful treatment program being offered at one of Alberta's Correctional Institutions is making a big difference in the lives of those who attend.

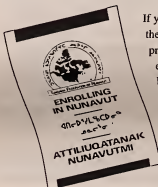
"The void created by negative experiences in a person's life has to be identified before any healing can take place," says Myrna Roy, Native program director at the Fort Saskatchewan Correctional Centre. This could be anything from being removed from home and placed in foster care to those who were required to attend Indian residential schools, leaving culture and familiar faces far behind.

"Many people are angry and resentful of things that happened to them in the past, and when they experiment with substance abuse, that anger can erupt in destructive ways," she explains. The negative influences of the past combined with a lack of positive role models are examined during the powerful five-day workshop. "The main thing is for them to realize that they didn't get here by themselves. They learned these behaviours from outside influences," she says.

Once the workshop participants learn to shed their guilty feelings, hope and excitement begins to fill the workshop sessions. "For some, it's the first time they have the realization that they can turn their lives around," says Roy. Once this important feeling is present, they can open their minds to healing.

Getting in touch with their heritage is part of the cure. "In order to be at peace with ourselves, we have to understand where we came from and who we are," explains Roy. Many have not been close to their culture for many years, and it feels good to belong again.

ARE YOU ON THE LIST?



If you are an Inuit and from the Nunavut area, you are probably entitled to be enrolled under the Nunavut land claims settlement. You must be enrolled to take part in a vote to ratify the agreement and to receive benefits once a final agreement is signed.

If you have not already enrolled, write to the address below to receive a booklet on enrollment and an enrollment form:

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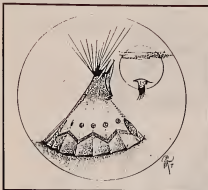
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Continued on Page 19

Peigan Counselling is a Community Effort

by Monica Schimake



away from alcohol.

And the operation is quite successful so far, said Strikes With A Gun. Many of the community members volunteer at the centre, assisting with the programs they offer. Alcoholics Anonymous meetings, spiritual and youth gatherings, and socials are held on weekends, providing the community not only with social gatherings, but also lending support.

The younger generation greatly benefits from the service, said Strikes With A Gun, and they are very active in the programs available to them. "The younger ones know there is hope, they know there is something for them out there." Their optimism keeps them going, he said. "Many of the older people fall back into their old habits, but the younger ones are more challenged, they know there are better things."

A unique program is being used by the Peigan Prevention Counselling Services.

The service, located in Brocket, near Lethbridge, Alberta, is special in that the whole community becomes involved, said Peter Strikes With A Gun, director of the facility where the services take place.

"Our program is steered to the community," he said, "our goal is prevention and education."

The service is operated out of a large building where people can gather for meetings, drop by for one-to-one counselling, or meet for social events held on the weekends. But the building is more than four walls and a roof; it provides the people with a place to go when they need assistance and guidance.

"Our ultimate goal is to eliminate alcohol and drug abuse," said Strikes With A Gun. "The programs' principles use a philosophical approach," he explained. "We think this approach will be successful."

Strikes With A Gun feels that the problems of alcohol and drug abuse are deeply rooted, and those roots must be examined before any healing can take place. "We need a healing process, but to find this, we need to overcome the obstacles such as insecurity and anger," he said. "Once the root causes are identified, then changes can be made."

"We believe we can eliminate the problem," he said. "If we work and relate together, it can be a solution to the long term success of our program."

The service began in 1975, and it operated for about seven years as a crisis oriented service. Eventually, preventative type programs were introduced, and the counsellors found that programs that kept people busy helped them to stay

The facility opens at 8 a.m. and stays open until midnight. Anywhere from 50-70 people a day use the service daily, either by phone or dropping in for programs, or by taking advantage of the counselling service. Three counsellors, one youth co-ordinator, and one secretary keep the operation going.

The facility, and the programs it offers has an effect on all aspects of the community, including social, economic, and cultural, said Strikes With A Gun.

He feels it is important for the community as a whole to work together to solve the problems of alcohol and drug abuse. "It is our number one social problem, we must challenge it as a community."

"We are all affected by alcohol abuse, it all ties in together, so we have to work together to solve the problem."

An Open Letter to All Canadians.



Tuesday, September 24, 1991

My fellow Canadians:

Today in the House of Commons, the Prime Minister is putting forward of proposals to renew the Canadian federation.

The proposals are not fixed or final. They are a basis for discussion. Canadians are encouraged to debate them vigorously and openly and suggest how they can be improved so that every Canadian can feel welcome, understood and respected in our own land.

A Special Joint Committee of the House of Commons and Senate will seek the views of Canadians on these proposals. Please participate actively in the Committee's work. It's an opportunity to forge the kind of Canada that can best serve the interests of Canadians now and in the future.

The process of renewing the Canadian partnership will not be easy. Canada was born and built because previous generations understood that unity is the key to prosperity and that the keys to unity are tolerance, compromise and goodwill.

In difficult times, these characteristics are often in short supply but that is when we need them most.

Canadians have the opportunity as never before to create a Canada in which all Canadians can feel at home. Together, we have the opportunity to strengthen this country to make it more prosperous and more responsive to the aspirations of all its people.

I urge you to take part in renewing Canada. It's our country that's at stake.

The Right Honourable Joe Clark,
President of the Privy Council and
Minister Responsible for Constitutional Affairs.

Canada

MISSING LINKS

CONTINUED FROM PAGE 18

The effects of an individual's substance abuse on those around him or her are also studied. Graphic videos portray the consequences of car accidents caused by impaired drivers. And family members who suffer alongside the abuser are also discussed.

Another day is spent on the physical effects of substance abuse on the human body. "Heart and liver disease, AIDS, all are part of the total picture," says Roy. Again, family members who are achingly watching their loved one literally destroy his or her body are recognized.

But the five days are just the beginning. "It's vital that they continue with counselling. There are lots of places to go, both here at the institution and after they are released," says Roy. AADAC and AA groups meet regularly and are a good form of support. As well, every Indian band and Métis settlement has a staff member who can help.

Mostly, though, they have to nurture positive thoughts and continue counselling, and build up a good support network, says Roy. "And being honest with yourself and your Creator are the last important steps to healing," she concludes.



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ALBERTA ORGANIZATION GAINING WORLDWIDE REPUTATION

by Ryan Edwards

When the young people stop singing the old songs and there are no more dreams or visions of greatness, there is no more strength.

*So as your vision is, so shall your strength be.
So as your faith is, so shall your success be.*

—Phil Lane, Jr., Co-ordinator of the
Four Worlds Development Project

In late 1982, a group of 40 Elders, spiritual leaders, and professionals of various Native communities in North America gathered for a conference in Lethbridge. Their objective was to discuss the problem of alcohol and drug abuse in Native communities, and it was from this conference that The Four Worlds Development Project (FWDP) came into being. The name of the organization was drawn from the medicine wheel, and the four points upon it.

Since that time, The FWDP, which is based at the University of Lethbridge, has steadily grown, and become heavily involved in many aspects of promoting human and community development for Natives. The ultimate goal of the organization is the eliminating of alcohol and drug abuse from Native communities by the year 2000.

The FWDP has gained international recognition for its focus, which emphasizes a wholistic approach to the healing and development of both the individual and the community, and draws strongly upon Native culture and spirituality.

The FWDP now offers, for all ages of people, an extensive array of programs, workshops and seminars, and resource material. The resource materials include curriculum material for schools, support material for educational and community programs, adult training materials, and videos.

The FWDP's programs and materials are being used in communities and schools across North America. As well, indigenous peoples in Central and South America, Africa, Asia, Australia, and New Zealand have consulted The FWDP.

In July, The FWDP hosted its seventh annual summer institute, entitled *Healing Ourselves and Mother Earth*. This year, the institute was expanded from four to seven days, and marked the first time that an institute for children from five to 13 years old was organized.

The co-ordinator of The FWDP, Phil Lane, Jr., is a member of the Yankton Sioux and Chickasaw Tribes, and is an internationally recog-



nized leader in human and community development. He is an award-winning author and film producer, and is in high demand as a speaker and as a participant in conferences around the world.

For further information on the FWDP, you may phone (403) 328-4343. The fax number is (403) 329-3081, and the mailing address is: The Four Worlds Development Project, The University of Lethbridge, 4401 University Drive, Lethbridge, Alberta, T1K 3M4.

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VIEWPOINT

ADDRESSING THE DEMAND FOR DRUGS by Dale Stelter

All too often, the approach of North American governments to the issue of drug abuse is to focus upon the supply component of the equation—to go after the drug suppliers and dealers, and propose stiff sentences for them. This emphasis on supply, however, ignores the crux of the drug abuse issue, which is why there is such a demand for the drugs in the first place.

Consequently, large amounts of money and resources continue to be funnelled into policing and enforcement, often at the expense of programs that focus on public education, and drug abuse counselling and treatment. (This is not to say that policing and enforcement are not needed. It is to say, instead, that there must be a shifting of emphasis and priorities.)

As well, governments continue to neglect the fact that one sector of problematic drug abuse lies amongst those people who are socially, economically, and politically disadvantaged and disempowered.

For example, while black ghettos in the United States are pointed to as centers of widespread drug abuse, what about the fact that one-half of all black children in the U.S. live in poverty? When many of these children are condemned—because of the color of their skin—to lives of chronic unemployment, hopelessness, and despair, is it any wonder that drugs would become one way of coping with life, of screening out the nightmare of reality?

In both Canada and the United States, the same case can be made about drug—and alcohol—abuse amongst Natives. After centuries of being systematically stripped of their culture,



heritage, identity, and pride, of being subjected to prejudice and racism, it is understandable why Native people would use drugs and alcohol as a barrier against the pain and torment.

There are also white underclasses in North

America, and the causes of their despair and anguish are obviously not based upon race or skin color. However, many of those people also suffer from a situation in which the sectors that control society's wealth and power are extremely unwilling to share that wealth and power.

The fact also remains that regardless of race or skin color, our society is demonstrably creating more and more poor people. Just as one example, in Canada over the past decade or so, the number of children living in poverty has increased to where one out of every six children is now poor. Children who, with a bleak future ahead of them, are prime targets for drug abuse.

In the U.S., out of an estimated two million-plus—and growing—homeless people, 15 percent are children under the age of five. Again, children facing a future devoid of hope.

Indeed, amongst the industrialized nations, the United States has the highest rate of child poverty, and Canada the second highest.

So what's needed? First and foremost, the barriers faced by those who are kept on the bottom rungs of society have to be removed. These people have to be given the opportunities to share in the wealth of two of the richest nations on earth, and the opportunities to lift themselves out of the nightmarish substitute for reality that fosters the need to view the world from behind a drug-hazed shroud.

And, in order for that to even begin to happen, there will have to be deep changes in the attitudes of the people who are already monopolizing those opportunities.



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From the Administration
& Staff
of Picture Butte Municipal Hospital



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**Saluting
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ENVIRONMENT



NORTHERN RIVER STUDY AGREEMENT SIGNED

Water quality conference held in Fort Chipewyan
by Dale Stelter

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The Alberta and Canadian governments have signed an agreement to launch a \$12.3 million, 3-1/2 year northern river study. The study, which will determine the level of pollution in the Athabasca, Peace, and Slave Rivers, was first announced in July 1990, but was delayed until federal funds were released.

The study was promised in response to one of the recommendations made by a public review panel that investigated the environmental and social impacts of the pulp mill currently being built by Alberta-Pacific Forest Industries Ltd. (Al-pac). The giant mill, which will be situated near the town of Athabasca in northern Alberta, and will discharge its effluent into the Athabasca River, has been strongly opposed by many Native and environmental groups.

The public review panel had also recommended that construction of Al-pac's mill be delayed until after the river study is completed. However, the Alberta government granted approval to the mill last December, and recently signed a Forest Management Agreement, covering approximately 61,000 square kilometres, with Al-pac. Construction of the mill is expected to be completed by late 1993.



Several other pulp mills in Alberta and British Columbia currently discharge effluent into the Athabasca and Peace Rivers. Water from these rivers eventually flows into the Slave River, which then flows into the Northwest Territories.

The river study will be overseen by a 21-member study board, which includes the chiefs of the Cree Band of Fort Chipewyan, the Little Red River Cree Tribe, and the Tall Cree Band. The study board also includes the mayors of Peace River, Fort McMurray, and Fort Smith, plus public health officials and representatives of the Alberta, Northwest Territories, and federal governments.

The study director is Douglas Ferrier, the retired vice-president of Associated Engineering Alberta Ltd. The study will investigate water movement within the rivers, water quality, fish and fish habitat, and water and fish usage.

Native Participation Assured

Three Treaty 8 Indians have been named to the Peace-Athabasca-Slave River Basin Study Board. In addition, a public member has been nominated by the Government of the Northwest Territories. There will also be Aboriginal participation in the technical advisory committees.

The Board members are: Chief Archie Waquan, Cree Band, Fort Chipewyan; Chief Alec (Johnsen) Sewepagaham, Little Red River Cree Nation, John D'O'r Prairie; Chief Bernard Meneen, Tall Cree Band, Fort Vermilion; and Dennis Bevington, Mayor, Fort Smith, NWT.

The three and one-half year \$12.3 million technical study is funded under the Canada Water Act, Alberta's Water Resources Act and the Northern Inland Waters Act. It will focus on water quality, fish and fish habitat and water use.

The study will focus on the potential effects on NWT and northern Alberta water from industrial development upstream in Alberta.

The board responsible for the overall direction of the study will review and approve all work programs. It is made up of representatives from federal, provincial and territorial governments; Native groups; local municipalities; environmental, health and academic fields; industry and the public.

The ongoing environmental water quality monitoring program on the Slave River in the Northwest Territories will complement the study. This monitoring program is being expanded this year under the Arctic Environmental Strategy, an initiative of Canada's Green Plan.

ENVIRONMENTAL DIGEST

by Dale Stelter

CO2 Emission Goals Won't Be Achieved

The National Energy Board (NEB) has stated that Canada's emissions of carbon dioxide, the major greenhouse gas, will increase. This means that the goal of the federal government's Green Plan, of capping emissions of CO2 and other greenhouse gases at 1990 levels by the year 2000, will not be met.

The NEB report, which dealt with projections to the year 2010, said that CO2 emissions are projected to increase by an average of 1.1 per cent per year. The report made allowance for environmental policies in place as of the end of 1990, and for continuing improvements in energy efficiency.

The report indicated that Canada is the world's ninth largest producer of CO2 emissions, contributing two per cent of the global share.

Fuel Efficiency of Cars Not Improving Noticeably

According to statistics released by the Environmental Protection Agency in the United States, fuel efficiency in 1992 cars is down slightly from last year's models. This is the sixth consecutive year that gas mileage in cars has remained about the same.

The EPA's statistics cover about 1,000 cars and indicate that the 1992 models, both domestic and imported, show an overall gas mileage of 8.5 litres per 100 kilometres (or 27.5 miles per gallon). This is slightly poorer than the figure for the 1991 models of 8.46 l/100 km (or 27.8 mi/gal.).

Ban on Germ Warfare Bolstered

Late last month, delegates from 118 nations adopted a declaration strengthening an international treaty that bans germ warfare. The declaration, which was adopted by consensus, was approved at the third review conference on the Biological Weapons Conference.

According to the Canadian Press, the declaration includes pledges for wider exchanges of information, and stricter export controls on materials that could be used in germ warfare programs.



The Cost of Destroying the World's Forests

Of the world's total biomass, more than half—55 per cent—is found in the tropical forests. A further 21 per cent is found in temperate forests, which are declining due to acid rain damage and over-logging, and 13 per cent is found in northern boreal forests, which are also being subjected to an onslaught of logging operations.

Thus, 89 per cent of the planet's biomass is found in these three types of forest, and is under attack from commercial activities launched by mainstream societies.

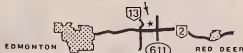
Did You Know?

- On Vancouver Island, there are 89 primary watersheds that are greater than 5,000 hectares in size, and only six have not been subjected to logging. On the east coast of Vancouver Island, each one of the 28 primary watersheds larger than 5,000 hectares is now fragmented with clearcuts, logging roads, and tree plantations.
- Each day, the British throw away eight million paper bags.
- Each year throughout the European Community countries, acid rain damages crops that are worth \$1 billion.



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by Dale Stelter

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Controversy has risen over the decision of the Alberta Assessment Appeal Board to lower taxes on a site in Cochrane that is contaminated with creosote.

On August 31st, the Board ruled that the 1991 assessed value of a 27.5 hectare site, owned by Dominion Tar and Chemicals Ltd. (Domtar), should be reduced by 25 percent.

According to an article that appeared in the *Edmonton Journal*, Domtar argued before the Alberta Assessment Appeal Board that its Cochrane wood-coating plant had soaked the surrounding soil with wood-preserved and devalued the land. The Board agreed, and then forced the town of Cochrane to lower Domtar's taxes from about \$10,000 per year to \$7,500.

Previously, Domtar had unsuccessfully sought an assessment reduction from Cochrane's court

of revision. The town's assessment appeal board subsequently refused an appeal, and Domtar approached the Alberta Assessment Appeal Board, which comes under the jurisdiction of the provincial government's department of Municipal Affairs.

Domtar's facility, which was closed in 1987 due to a slump in markets for treated railway ties, has raised concern amongst local residents about widespread spilling of toxic creosote and pentachlorophenol—chemicals which have been linked to serious illnesses.

It is reported that the site has creosote soaking as far as 7.5 metres below ground level. The facility is located on a terrace above the Bow River, but a Domtar representative has said that spreading of contamination will not occur.

Domtar's Alberta manager of wood-preserving plants told the media that the company has spent about \$1 million so far in cleaning up the site. Domtar said in its submission to the Alberta Assessment Appeal Board that the cost of cleaning up the site would be at least \$10 million.

The decision of the Alberta Assessment Appeal Board has prompted criticism that the cost of pollution should be borne by polluters, and not be taken from the tax base of a municipality. The decision has also raised fears that the ruling could set a precedent for other communities that have been affected by industrial pollution.



SALE OF DAISHOWA PULP MILL PONDERED

by Dale Stelter

Japan's Daishowa Paper Manufacturing Co. has launched a restructuring program that could include the selling of its pulp mill at Peace River.

The restructuring program was reported in an influential Japanese business publication, and reprinted in the September 7th edition of that publication's English outlet, the *Nikkei Weekly*.

The *Nikkei Weekly* article stated that Daishowa's restructuring plan "centres on the sale of a hardwood kraft pulp mill in Peace River, Canada."

As well, the article states, "Analysts also claim the company is the infant terrible of the paper industry, tending to pursue reckless expansion plans that other paper manufacturers follow to protect their market shares." It is reported that Daishowa recorded a pretax loss of more than \$120 million in the fiscal year through March, 1991, and is expected to lose about \$80 million through March, 1992.

The Japanese paper also indicated that according to company sources, Daishowa "intends

to shut some of its facilities in Japan and slash its work force by 40%."

The *Nikkei Weekly* reports that the price tag for the Peace River pulp mill has been set at \$1 billion Canadian. The mill, which is operated by Daishowa Canada Co. Ltd., and utilizes the bleached kraft pulping process, cost approximately \$550 million to build. The Alberta government invested more than \$60 million dollars in the mill, for infrastructure such as roads and bridges.

Jim Morrison, general manager of Daishowa Canada's Edmonton office, said that reports of the sale of the Peace River mill are speculative. He said that the pulp industry is currently in difficult times, and the sale of the Peace River mill is one of the various options that Daishowa is investigating in terms of its financial restructuring.

Morrison said that Daishowa intends to remain the controlling entity in the Peace River pulp mill, and the options being explored involve bringing in a partner, and not relegation of authority.

Continued on Page 25

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ENDANGERED SPECIES

by Dale Stelter

The Piping Plover



large may chicks

At the time of the arrival of the Europeans, the piping plover, a thrush-sized shore bird, was commonly found throughout Canada, except for British Columbia and the territories. However, it was hunted to near-extinction by the beginning of this century, and finally received protection by federal legislation in 1917.

By the mid-1940s, the piping plover had waged a healthy comeback, but then began declining again, mainly due to habitat disturbance and destruction by humans and their recreation and development activities.

Indeed, the plovers are very specific in their selection of nesting sites, and are also very susceptible to disturbance while nesting. Breeding pairs in isolated areas produce, on average, more than twice as many surviving young than pairs breeding on beaches commonly frequented by humans.

Even relatively low levels of disturbance during the initial stages of establishing nesting ter-

ritories can cause the plovers to completely abandon a breeding site. In many other cases, once nesting has begun, the parent birds may be sufficiently disturbed to abandon the nest long enough for the eggs to become over-chilled.

Moreover, the nests, which are often little more than shallow depressions in the sand, just above water level, are so hard to spot that humans may easily walk upon them, or drive over them with all-terrain vehicles. Domestic pets may also prey upon the eggs or young.

As a result of all of these factors, it is thought the Canadian population of the piping plover now stands at about 2,000 birds, with a similar number to be found in the United States. In 1978, the Committee on the Status of Endangered Wildlife in Canada classified the piping plover as Threatened, and in 1985 this classification was changed to Endangered.

As well, the range of the plover is now restricted mainly to the prairie provinces, where

about three-quarters of the population of the species is to be found, and the Maritime provinces. The species has all but disappeared from the Great Lakes area. At present, key nesting habitats are found at Lake Manitoba and Winnipeg, Lake Quill in Saskatchewan, Kouchibouguac National Park in New Brunswick, certain beaches in Prince Edward Island, and the Magdalen Islands in Quebec.

In an attempt to reverse the perilous situation faced by the piping plover, recovery programs have been initiated in Canada and the United States. The goal of the Canadian plan is to increase the population of the plovers in the prairies and the Atlantic provinces to a self-sustaining level of 3,170 birds, and, when and where conditions permit, to restore a breeding population to the Great Lakes.

A vital element of the recovery plan involves the identification and preservation of nesting habitat. Fortunately, a significant portion of the Atlantic population of plovers already nests at sites within national parks. Public education programs, focussing on the breeding and nesting behaviour of the plovers, also hold significant promise.

DAISHOWA SALE Continued from Page 24

Daishowa currently has a Forest Management Agreement (FMA) with the Alberta government that covers approximately 25,000 square kilometres, with about 15,000 square kilometres held in reserve for expansion.

John McInnis, environment critic for the Alberta New Democrats, expressed concern that a pulp company has now put a cash value on an FMA. Daishowa's asking price is more than \$400 million greater than what the mill cost to build, and McInnis stated that this demonstrates how much a government can give away when signing an FMA.

McInnis said that the possible sale of Daishowa's Peace River mill casts doubt upon the soundness of the Alberta government's plans to diversify the provincial economy through forestry development.

He also stated that the downturn in the pulp market cannot be entirely explained by the

cyclical nature of the industry. He said that there is a shift away from the use of bleached kraft pulping technology, due to the increased recycling of waste paper, and development of alternative pulping methods, some of which have zero effluent.

Daishowa's current FMA also includes the entire traditional territory of the Lubicon Lake Indian Nation, and completely surrounds a proposed reserve.

The Lubicon are currently involved in a 50-year plus land rights dispute with the federal government. Last winter Brewster Construction, a wholly-owned subsidiary of Daishowa, Canada—undertook clearcutting operations within the Lubicon's traditional lands.

The Lubicon are concerned that there will be more logging on their traditional lands this winter, and have stated that unauthorized development activity will be subject to removal at any time without further notice.

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The High Level Native Friendship Centre is
saluting the commitment and dedication that
Bessie Testawin has displayed in her volunteer
work on behalf of the friendship centre.

Over the last ten years Ms. Testawin has
given her time and energy helping newcomers
to the community, attending meetings and
participating on committees and offering her
translating skills as needed. She has unselfishly
volunteered to help ensure the success of the
friendship centre.

In recognition of her hard work and
enthusiastic efforts Bessie Testawin has been
awarded the High Level Native Friendship Centre
"Volunteer of the Year Plaque."

High Level's loss is Grande Prairie's gain and
we wish all the best to Ms. Testawin in her new
home in Grande Prairie. The friendship centre
there is sure to benefit from her experience, her
caring and her dedication.



Above: Marion Schulte, former Executive
Director of the High Level Native Friendship
Centre. Right: Bessie Testawin, "Volunteer
of the Year Plaque"

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EDNA COFFIN PROFILE

by Carol Balanko-Dickson

Edna Coffin grew up wondering about her
heritage. After she contracted polio at 11 months,
she was moved from the Keeseekoose reserve in
Saskatchewan and taken to Regina. For the first
10 years of her life, she grew up in hospitals and
rehabilitation centres.

"It was confusing at times. I never knew what
ethnic group to relate to. I wasn't sure if I was
Métis or full-blooded treaty Indian. I didn't
know who I really was," Edna admits. "I didn't
have a family like other children. My family
became the physiotherapists, the doctors and
the odd patient."

She lived in six foster homes until she turned
17, then dropped out of high school. "I was
depressed. Suddenly, I was on my own and
realized that I didn't have anybody. I had lost

contact with my family. I didn't know anything
about my heritage or my roots," she explains.

Now that Edna has discovered her Saulteaux
heritage, she wants to help her people and is one
of the 12 members on the Task Force on Issues
for Aboriginal People with Disabilities.

The \$100,000 Task Force will visit 50 Alberta
communities to understand problems facing
Natives who are disabled. Many things—such as
paved roads and driveways; accessible housing,
support services (such as an attendant to help
them get dressed and eat) and lack of educa-
tional and employment opportunities are only
available to disabled Natives if they leave their
communities. "I'd like to see some positive
changes and improvements to facilitate more
integration of Aboriginal people with disabili-
ties in their own communities so they don't have
to leave like I did," says Coffin.

Continued on Page 29

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NORTHERN BRIEFS



Children Not Returned to Family in Manitoba

Northern Canadians have told a peace inquiry that Canada's military is becoming increasingly secretive and insensitive to their cultural and environmental concerns. The inquiry was organized by 14 non-governmental organizations through the Canadian Peace Alliance, with the objective of presenting recommendations for a new defence policy to Parliament.

The *Edmonton Journal* reports that Bill Erasmus, national chief of the 13,000-strong Dene Nation, told the inquiry that the Dene's request for a public inquiry into low-level military flights was denied by the federal government, and did not receive support from the Northwest Territories government. Erasmus also said that the Dene received no government support when they opposed the new North Warning System air base, which is being constructed near the Yellowknife airport, because it violates the peaceful intentions of Treaty 8, and could lead to increased low-level flying.

Advocacy speakers for women and the poor have told the peace inquiry that Canada's annual defence budget of \$12.3 billion could be better used in measures such as building women's shelters, and eliminating hunger.

Arctic Games to be Held in Slave Lake

The residents of Slave Lake rallied together and demonstrated community spirit and enthusiasm in their bid to host the 1994 Arctic Games. Close to 3000 supporters met the selection committee in downtown Slave Lake chanting "we want the games." Their exuberance was rewarded and as Mayor Peter Moore explained to the media "It was spirit enthusiasm and desire that won the games."

To help offset the cost of the games, which have been operating for twenty-one years, the province will provide Slave Lake with a cheque for \$1 million. An additional \$500,000. will be raised to meet the balance of the capital and operating expenses.

1994 will mark the first time that the Arctic Games will have been held in Alberta. The town of Slave Lake has a population of 5,600 but the Games will bring an additional 3,000 participants including athletes, coaches and officials.

Six Seats Uncontested in NWT Elections

Although the election is not scheduled until the middle of October, the results are already in for twenty-five percent of the ridings in the general elections for the Northwest Territories.

Six of the twenty-four ridings have gone uncontested and are therefore elected by acclamation. All are incumbents and they hold the following portfolios:

Education Minister Stephen Kakfwi, member for Sahtu; Health Minister Nellie Cournoyea, member for Nunakput; Samuel Gargan, MLA for Deh Cho; John Pollard, MLA for Hay River; John Ningark, MLA for Natilikmuit; and Tony Whitford, MLA for Yellowknife South.

The general elections will be held on October 15 at which time the legislative assembly members vote to elect the government leader and to decide who will hold each portfolio.

More Housing for Duncan Reserve

The Duncan Band, Peace River, Alberta has received a commitment for additional housing from the government of Canada.

The new commitments consist of two three-bedroom single family bi-levels, two three-bedroom single family bungalows and three three-bedroom mobile homes.

The bungalows will cost \$392,118 with a contribution from Indian and Northern Affairs Canada (INAC) of \$81,600 and an additional federal subsidy of \$29,380. The mobile homes will cost \$245,082 with an INAC contribution of \$48,500 and a federal subsidy of \$18,363.



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SPORTS

NATIVE HOCKEY TALENT SHINES IN MANITOBA

by Nick Michaels

The Southeast T-Birds are making their mark on the Junior Hockey scene and they are doing it with predominantly Native players. Now entering their 4th year, the team should prove to be very competitive in tier two of the Manitoba Junior Hockey League (MJHL).

The team is owned by the Southeast Tribal Council which is made up of nine First Nations in Manitoba.

The T-Birds, which is one of six subsidiary corporations of the tribal council was actually the brainchild of two of the Aboriginal leaders in Manitoba. Former chief of the Brokenhead First Nation, Jim Bear and Chief of the Hollowwater First Nation Rod Bushie recognized an abundance of hockey talent among the youth of their communities. They spearheaded a proposal for the franchise at a time of expansion for the MJHL and the Southeast T-Birds were born.



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Sun, Oct. 13 Dauphin	Thurs, Dec. 19 Selkirk
Thurs, Oct. 17 Canadians	Thurs, Jan. 9 Winkler
Thurs, Oct. 24 Neepawa	Thurs, Jan. 16 Canadians
Sun, Oct. 27 Selkirk	Sun, Jan. 19 Neepawa
Thurs, Oct. 31 Portage	Thurs, Jan. 23 Dauphin
Thurs, Nov. 7 Winkler	Thurs, Feb. 6 Blues
Sun, Nov. 17 Selkirk	Sun, Feb. 9 Portage
Sun, Nov. 26 Canadians	Thurs, Feb. 20 Winkler
Sun, Dec. 1 Blues	Sun, Feb. 23 Saints
Thurs, Dec. 5 Portage	Thurs, Feb. 27 Neepawa

AWAY:

Mon, Sept. 30 Saints	Tues, Dec. 3 Saints
Sun, Oct. 6 Selkirk	Tues, Dec. 10 Neepawa
Sun, Oct. 20 Winkler	Fri, Dec. 13 Winkler
Tues, Oct. 22 Canadians	Fri, Dec. 20 Portage
Fri, Oct. 25 Portage	Sat, Dec. 22 Canadians
Fri, Nov. 1 Neepawa	Fri, Jan. 3 Neepawa
Sun, Nov. 3 Blues	Sun, Jan. 12 Dauphin
Sun, Nov. 10 Selkirk	Fri, Feb. 7 Dauphin
Tues, Nov. 12 Canadians	Fri, Feb. 13 Selkirk
Fri, Nov. 15 Dauphin	Sun, Feb. 16 Blues
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One of the major concepts behind the team is to provide an opportunity for talented Native youth to become competitive in the hockey

arena. This year's team is already demonstrating the enthusiasm and the drive needed for a successful season. Good luck fellows.

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Rita Houle Athletic Awards Banquet

The saga of Rita Houle is not known to many, but to her family, friends and fellow athletes, she is remembered to have been a consummate athlete and a dedicated and sincere person. Rita loved life, treated others with respect, and left an indelible mark on all those who knew her. Rita lost her life to cancer at the age of 20 but in the short time she was on this earth, she provided an inspiration to young Native athletes to have pride in their heritage and to always strive to do their best.

In honour of this once-aspiring Native athlete, the Canadian Native Friendship Centre will host the 12th Annual Rita Houle Memorial Awards Banquet on Saturday, November 9, 1991. This event will be held at the Saxony Motor Inn, located at 15540 Stony Plain Road.

The Rita Houle Memorial Awards for "Male Athlete of the Year" and "Female Athlete of the Year" are presented to the deserving top male and female athletes who best exemplify dedication, commitment, and perseverance. Winners are honoured with plaque presentations and a \$1,000 cash award provided by the Natives Services Unit of the Provincial Government.

Applications are now being accepted for nominees for the Native Female and Male Athlete of the year.

The deadline for nomination submission is October 25, 1991. The rules and regulations governing the competition are available from the Canadian Native Friendship Centre, 11016 - 127 Street, Edmonton, Alberta T5M 0T2 or contact Conrad Southwind at (403) 452-7811.

Tomorrow's Another Day

Written in Loving Memory
of Theresa Pop of the Soda Creek Band
by Rick Pop

It seemed like any other day
But he knew that it was not
He listened to the morning birds
And took a cup from the old coffee pot.

Like the sound of distant thunder
He'd known the rains would come
And though it didn't ease the pain
He was more prepared than some.

Perhaps she'd just grown tired
And decided to go to sleep
The hill that she'd been climbing
Had become a bit too steep.

He knew the things she'd taught him
Would help him through the day
So he tried to hold his chin up
She'd have wanted it that way.

His coffee became forgotten
As he remembered yesterday's
The strength she had carried quietly
And all her funny little ways.

She'd given everything she could
Till there was nothing left to give
And prepared them for this moment
She's shown them how to live.

Always hold your head up
Was one of the things she'd say
Share and share alike
And tomorrow's another day.

Try to be happy with what you've got
It's a lot more than some others
And we'll always make it through
If we look after one another.

And don't say anything
If you've nothing nice to say
Fight if you really have to
But try to walk away.

As the morning heated up
And it moved to afternoon
He thought the time to say farewell
Was coming way too soon.

He thought how she'd loved this place
As the church bell rang so clear
And the benches began to fill
With those who held her dear.

He tried to sing Amazing Grace
But he never made it through
His body shook with sobs
So quiet no one knew.

During the last walk he wondered
Wondered if she knew
He'd never been one for saying
Silly things like "I Love You".

They layed her by his sister
And he thought she's happy now
And it's only a short while
Till he sees them anyhow.

He wiped his tears and stood up straight
And then he turned and walked away
He could hear the way she'd tell him
Chin up kid ... Tomorrow's another day ...



EDNA COFFIN

CONTINUED FROM PAGE 26

She moved to Calgary in 1976 "to start a new life" with two daughters, then three and one-years-old, after leaving her first husband. Four years later, she was reunited with her siblings. "My second oldest sister came out to see me and that's when I re-acquainted myself with my heritage," she said. Unfortunately, both parents had died by this time.

In 1982—two years after she married her second husband—she moved to Edmonton and landed a job as a vocational rehabilitation counsellor with Employment Services for the Physically Disabled. Last year, she enrolled in Native Studies at the University of Alberta. When she finishes her master's degree, she is hoping to become involved in areas dealing with disabled women, disabled Natives or Natives in general.

She is now vice president of both the Aboriginal Students Council and Handicapped Housing Society of Alberta. Her two daughters—16 and 18 years old—and a 10-month-old granddaughter live with her in Mill Woods.

"I think it's important for people to know who they are and be proud of where they come from because it helps them to determine what direction they're going to take and what goals they want to make in life," she says.

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JUSTICE

Extent of Justice Reforms Questioned by Ryan Edwards

Although the issue of how the Canadian justice system affects Natives is receiving widespread attention, there remains a gap between Natives and the federal government as to how deep reforms should go.

Many Natives see the existing system as a failure, and want to see a separate Native justice system instituted. However, federal Justice Minister Kim Campbell and federal Solicitor General Doug Lewis have both indicated that they instead favour making improvements and changes to the existing system.

Southam News reports that Lewis said that his department was prepared to respond quickly to concerns about parole, prisons and police that were expressed at an Aboriginal justice conference, held in Whitehorse last month. However, Lewis also said that "I think it would be foolish to try and invent a new system for Native people. I would much rather say: 'All right, where is the justice system failing the Native people?' and zero in on correcting that."

According to the media, Justice Minister Campbell said that the federal government is promising to give Natives more control of courts and police, but will stop short of the alternative of a separate Native justice system. She said she is prepared to make "fundamental changes", and will consider anything that will reduce the disproportionate number of Natives in federal and provincial prisons, but that she also believes this can be done within the existing system.

Many Native leaders disagree, saying they won't be satisfied with anything less than a separate justice system, with Native police, prosecutors, and judges.

The Assembly of First Nations has rejected a discussion paper, released by the federal government, that deals with a number of proposals for achieving Native community justice within the existing system. The paper was prepared before the release of the report on Manitoba's Aborigi-



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EDUCATIONAL AWARDS RECIPIENTS

Husky Oil is pleased to announce the new recipients of the 1991/92 Educational Awards Program for Native People.

Wanda Begic, from Edmonton, Alberta - In September, Wanda started the two-year Secretarial and Office Administration Program at the Northern Alberta Institute of Technology (N.A.I.T.).

Jim Boudreau, from Redcliff, Alberta - Jim has entered his final year in Business Administration at the Medicine Hat College. He is an accounting major with plans of becoming a Certified General Accountant (CGA).

John Johanson, from Edmonton, Alberta - John is enrolled in the Instrumentation Technology Program at N.A.I.T.

Nikki Racette, from Indian Head, Saskatchewan - Nikki has begun her studies toward a Bachelor of Science Degree in Chemistry and Physics at the University of Regina.

Husky Oil is also pleased to continue its educational support for the following individuals.

Elizabeth Bagshaw, from Parkville, B.C. - Elizabeth is a two-time Awards

recipient enrolled in Accounting at Malaspina College in Nanaimo.

Brad Enge, from Edmonton, Alberta - Brad is pursuing his Law studies at the University of Alberta.

Jason Lafontaine, from Regina, Saskatchewan - Jason is a five-time Awards recipient and is completing a degree in Engineering Physics at the University of Saskatchewan.

Ruby Sanson, from Bonnyville, Alberta - Ruby is a three-time Awards recipient and is a Management major in the Business Administration program at Lakeland College in Lloydminster.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

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NATIVE AFFAIRS

nal justice inquiry, which recommends a separate justice system for Natives in Canada. The report also calls for increased employment opportunities to be made available in all facets of the mainstream justice system, including Native judges, lawyers, corrections officers and clerks.

Many Natives point to the fundamental differences that exist between the Canadian and Native systems of justice. For example, David Keenan, chief of the Teslin Tlingit Indians of the Yukon, told the conference that the present justice system has failed Natives because it is based on values that are foreign to Native traditions. Non-Natives view justice as punishment for a crime, but Natives look upon it as healing a social ill.

The Native community of Teslin is currently involved in a community justice project, one of many such projects that are being set up across Canada. The Teslin project has been ongoing for about ten months.

Leroy Littlebear, a Blackfoot lawyer who teaches at the University of Lethbridge, told the media that while the Canadian Criminal Code is based on the finding of guilt and punishment, Native tradition is to make amends and restore community harmony. Littlebear said that "The white man's adversarial system doesn't eliminate bad feelings."

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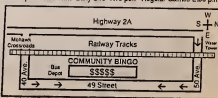
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First Nations' Role in Canada

Excerpts from the recent Federal Government Report entitled "Shaping Canada's Future Together".

Over the past year, the Government of Canada has been developing proposals that would revise the rules that shape the country's political life.

...These proposals are intended to give focus to a national dialogue. They represent an invitation to all Canadians across this country to participate in a genuine political renewal.

...Above all, the Government of Canada wants all Canadians to review these proposals and channel their own views and reactions into the process. Over the next five months, Canadians have an unparalleled chance to have their say.

...Aboriginal Canadians are frustrated by a Constitution that does not fully recognize their special place in the Canadian society. After a major step forward with the entrenchment in the Constitution of Aboriginal and treaty rights in 1982, and successful amendment in 1983, the frustration of Aboriginal Canadians has grown from the failure of three successive First Ministers' Conferences (1984, 1985, 1987) to entrench the constitutional recognition of their right to self-government.

...Aboriginal peoples were self-governing at the time of first contact with European societies. Their powers of self-government, however, have been seriously eroded by the encroachment of non-Aboriginal society and more than a century of paternalism under the Indian Act. Self-government within the Canadian federation would eliminate the need for the instruments and methods of federal intervention found in the Indian Act. It would be an important factor in facilitating the maintenance of the distinctiveness and collective rights of the Aboriginal peoples.

The Inuit who live in the more remote northern regions of Canada have devoted much of their effort in recent time to complex and comprehensive land claims negotiations. They have pressed for increased political autonomy through the government system and the entrenchment of their right to self-government. They have also pressed for the creation of a Territory of Nunavut as a means of reaching that objective.

The Métis, for their part, have played a prominent role in the development of Canada's West. The Métis have often been characterized as Canada's forgotten people; the Government of Canada is committed to addressing the appropriate roles and responsibilities of governments as they relate to the Métis.

The provincial governments have generally supported the principle of self-government arrangements for Aboriginal Canadians. However, the nature and extent of appropriate constitutional recognition has been the subject of considerable debate.

The Government of Canada proposes an amendment to the Constitution to entrench a general justifiable right to Aboriginal self-government in order to recognize Aboriginal peoples' autonomy over their own affairs within the Canadian federation.

...To ensure a smooth transition, the Government of Canada proposes:

- that there be a commitment by governments to negotiate self-government agreements with the Aboriginal peoples;
- that there be regularly scheduled First Ministers' conferences on this subject;




- that the general enforceability of the right be delayed for a period of up to 10 years from the time that the amendment is adopted;
- that, during this initial stage, agreements reached in negotiations will proceed and that agreements reached will receive constitutional protection as they are developed.

After this period of transition, the right to self-government could be enforced on its own. In practice, however, it is expected that the details of the extent and nature of Aboriginal jurisdiction will be determined through a process of negotiations with Aboriginal communities.

Within the context of the Canadian federation, Aboriginal governments would potentially exercise a combination of jurisdictions presently exercised by the federal, provincial and municipal governments, although many federal and provincial laws of general application would continue to apply. Depending on the requirements and circumstances of the Aboriginal group in question, jurisdiction of Aboriginal governments could potentially encompass a wide range of matters including land and resource use, language and culture, education, policing and administration of justice, health, social development, economic development and community infrastructure.

Continued on Page 46



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
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Winnipeg Police Chief Resigns

by Deborah Shatz

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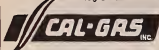


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Winnipeg police chief Herb Stephen has resigned his position in the midst of heated controversy and scandal. He was sharply criticized in the recent report of the Manitoba Aboriginal Justice Inquiry for disregarding racism and discrimination displayed by members of the Winnipeg police force.

Judges Sinclair and Hamilton, who authored the report, were extremely harsh in their assessment of Stephen. The judges said that "Chief Stephen's readiness to disregard racism is disturbing... There is little indication that he has taken action to assess the general level of racism within his department or actively attempted to discourage it."

Their criticism prompted an outcry for the

chief's resignation.

The final impetus prompting the chief of police to resign was a Manitoba government report which condemned the manner in which the Winnipeg police treated a lawyer who had advocated for the Native justice hearings. The report ruled that the police had no grounds for charging the lawyer with sexual assault.

Ted Hughes who wrote the report stated that "while I stop short of finding an overt conspiracy, the influence of payback was at work in a far from subtle fashion and must be condemned."

Just prior to the report's release Chief Stephen announced that he would resign if it would "assist in restoring the credibility of the Winnipeg police department."

Alberta's First Native Judge Appointed

by Deborah Shatz

On November 1, lawyer Thomas Goodson will become Alberta's first Aboriginal judge. The appointment is being applauded as a step in the right direction toward providing Native people with a justice system that will be sensitive to their needs, lifestyle and culture.

In making the announcement Attorney General Ken Rostad said "His qualifications are excellent, and I am confident that he will bring insight and sensitivity to the court and to the judiciary as a whole."

"... I believe that as an Aboriginal, Judge Goodson will be sensitive to Aboriginal culture and able to take into account cultural and socio-economic factors when Aboriginal people appear before him."

He added that the appointment was in keeping with the recommendations made in the Cawsey report which condemned the criminal justice system for its "systemic discrimination" of Aboriginal people.

As recommended in the report there is a "need for individuals within the judicial system with a sound knowledge of Aboriginal culture."

Goodson, 44, grew up north of Prince Albert in Saskatchewan "pretty much the way most Native people grow up" he is quoted as saying with reference to hunting and living in the bush. He



lived on the Sandy Lake Reserve, attended school at a Metis Settlement and was a member of the Beardy Okemasis Band.

Goodson attended high school in La Ronge, Saskatchewan and completed his undergraduate studies in Saskatchewan. He attended law school at the University of Alberta and for the past nine years has been practising law in Hobbema, focussing primarily on criminal and civil litigation.

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• The Treaty 7 Education Conference on Technology and Teaching: Implications for Treaty 7 Schools will be held October 17 and 18. The conference is hosted by the Peigan Board of Education in Brockett, Alberta. For details call (403) 965-3910 or Fax (403) 965-3713.

• National Addictions Awareness Week is held November 17 - 23 for the Join the Circle Campaign in celebration of the people who have chosen sobriety as a way of life. Participate in the activities held in your communities and keep the circle strong.

• A World Indigenous Conference promoting Addiction Free Lifestyles will be held in Edmonton on July 7 - 11, 1992. All countries with Indigenous people will be represented and all areas related to addictions will be addressed. The conference theme is Healing Our Spirit Worldwide. Write World Conference Office, Box 3884, Postal Station D, Edmonton, Alberta, Canada T5L 4K1 or phone (403) 459-0989 for information.

• The Professional Native Women's Association is sponsoring a series of workshops focussed on Healing Ourselves and Our Communities. The first workshop will be held in Elphinstone, B.C. on November 15 - 22. For details contact Lynne at (604) 873-1833.

• Grant MacEwan Community College in Edmonton is sponsoring a seminar entitled Alcoholism: Myth vs. Reality. The workshop is offered on two different dates, November 27 from 7 p.m. to 10 p.m. or November 29 from 2 p.m. to 5 p.m. at the Mill Woods Campus. For more information call 483-4622.

• An Alberta Native Arts and Crafts exhibition and sale will be held at the Chateau Louis Conference Centre in Edmonton on November 14 - 17. Artists and crafts people are invited to participate with a booth at a cost of \$250.00. For details contact Martha Campiou at (403) 486-0069.

• The One Arrow Band is sponsoring a Feast and Round Dance on October 26, at 5:00 p.m. at the One Arrow Band Hall. Everyone is welcome. Phone (306) 423-5900 or fax (403) 423-5904 for specifics.

• Edmontonians are in for a poetic treat this month as the city's finest poets ready themselves for public readings in the book-stores and bistros of Strathcona.

A Stroll of Poets will take place on October 27 in southside venues dotted along Whyte Avenue. Slated as Edmonton's first poetry festival, five Native poets are included in the impressive list of participating writers.

Peter Cole, Anna Marie Sewell, Gail Duiker, Marilyn Dumont and Molly Chisakay will be reciting their poetry in such locales as Grabba Jabba, Aspen Books, Common Woman Books and Varscona Books between 1:00 p.m. and 4:30 p.m. on October 27. Poets will participate in 1/2 hour readings.

For schedule information or other details about A Stroll of Poets call Ken at 431-0052 or Ivan at 421-0227.



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The maiden insisted that it was he she would marry.



Her father asked who he was but she did not know.



She said that she'd looked for him each day but was unable to find him.



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An Historical Event Which Took Place At the Stanley Mission
Around the 1800s. Collected and Illustrated by James Ratt. Told
by Isabelle Ratt

Long ago, people had a rough time getting meat for their families in the winter time. When they could, they killed fish, rabbits, grouse, and muskrats and sometimes moose, deer and caribou. They hung this meat in caches along their trails.

When food became scarce in Winter, they had to depend on these caches until hunting became better. However, a lot of people starved.



One family had problems of this sort one winter. When they were almost out of food, the father went out to one of their caches. After a few days, he still had not returned.



The mother sent her oldest son out to help his father. Maybe the father was having trouble carrying the meat.



The family lived on beaver skin soup while they waited for the father and son.

A few days passed and neither father nor son had returned. The mother had no choice but to go in search for them.

She pulled her youngest child in a sled while the older girls walked behind.



They soon came upon the son partly covered by the snowfall. The old woman called her daughters to see what they had found on the trail. She was so overcome with hunger that she did not realize that it was her son, lying there frozen. She thought it was a young deer or moose and took a knife from her pack so she could butcher it.



The girls cried out and told their mother that it was their brother not a moose.

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The old woman told her children to keep travelling without her because she was starting to see them as food and not as her children. She told them she would travel slowly so she wouldn't catch up to them and kill them.

The children travelled ahead pulling the young child in the sleigh.



Finally, they reached one of the caches and found their father there frozen. He had died of starvation just before he had made it to the meat.

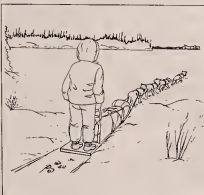
The children cooked some meat from the cache then ate and rested. They put some meat in their packs on the sleigh and resumed their journey.



A few days later, they reached a settlement which is now Stanley Mission. They told the minister to hurry to their mother.



The minister left right away by dogteam carrying food, medicine and blankets. He found the old woman alive and brought her back to Stanley Mission.



The family was fed soup for quite a long time because solid food gave them cramps and made them sick.

The minister led a search party with a dog-team and they recovered and brought back the bodies of the father and son. They were buried at the cemetery.

It was many weeks before the old lady was able to get up and around but she eventually got well.



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B.C. Group Working to Preserve Sacred Site

by Ryan Edwards

The Friends of the Hatzic Rock Society needs help in their attempts to preserve the Hatzic Rock site, located near Mission, B.C., as a

heritage and interpretive park. The society wants to preserve the site to demonstrate and promote Native culture and spiritual life.

The site is of great spiritual significance to the StoLo Native people, and remains of a habitation structure have been shown to be about 5,200 years old. More recently, material from the base of a post-hole has been dated at 9,000 years old.

The area that includes the Hatzic Rock site had been slated for development into a subdivision. However, the owner of the property, Harry Utzie of Calgary, agreed to stop development of the rock site until scientific investigations were completed, and funds were raised to purchase 18 acres.

Nevertheless, previous development activities had resulted in extensive damage to part of the site before an archeological project could be launched. That archeological project was conducted by Gordon Mohs, Heritage Consultant at the StoLo Tribal Council. Mr. Mohs has stated that the findings of the project are highly significant in terms of increasing the understanding of Native ways of life in the Fraser valley thousands of years ago.

The housing structure mentioned above, and another that was uncovered, suggest that a substantial settlement existed at the site. Thousands of other notable artifacts have been found, including tools that indicate that wood working and wood processing were important economic activities during the period that the site was occupied.

Approximately a dozen obsidian artifacts were recovered, and as obsidian is not found locally, this provides evidence of long-distance trading networks. In fact, three pieces of obsidian were found to have originated in Oregon.

Ochre was found in substantial quantities, and some paint stones (ochre-stained pestle stones) were also uncovered, providing evidence that ceremonial life was well-developed.

Mr. Mohs was able to confirm that the Hatzic rock was a Transformer site, and thus of a spiritual site of considerable significance to the StoLo Indians. As Mr. Mohs writes, "Transformer sites are special places that are associated with the great StoLo creator and transformer, Xa'is. Transformer sites tend to be found in proximity to ancestral villages and settlements."

For several years, Mr. Mohs has been in the process of documenting StoLo sacred grounds. His research has culminated in two written works on sacred sites, and excerpts from these



works amply demonstrate the value which the StoLo people put upon their sacred sites.

For example, one StoLo Elder has stated that "These places are very important for us, those that know about them. They are something that is proof of our past. But it seems that something that is proof of our past is not as sacred as things that are sacred to Europeans."

Another Elder states succinctly that "These places are an affirmation of our spirituality before the white man came...."

Mr. Mohs concludes that the site "is of considerable cultural and spiritual significance and has great potential as a heritage park. It is unique in what it has to offer the people of British Columbia, Canada and the World in terms of Native culture, history, spirituality and archaeology."

The Friends of the Hatzic Rock Society has received letters of support from the director of the Museum of Anthropology at the University of British Columbia, and a curator—who is also an archeologist—of the museum.

For further information, the Friends of the Hatzic Rock Society can be contacted by writing to Linnae Battel, Chair, at 33309 Heather Avenue, Mission, B.C., V2V 4W5. The phone number is (604) 826-2054, and the fax number is (604) 820-0634.

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Bilingual/Bicultural Education

... from Vision to Reality
by Brenda Firman

Language and culture are intimately related. While it is true that aspects of a nation's culture can be passed on without using that Nation's language; it is also true that, when using a particular language, it is impossible NOT to pass on aspects of the related culture. At all times, however, inadvertently, use of the English language automatically includes the transmission of aspects of the "white" culture. For this reason, there is a recent resurgence of interest in the use of Native languages for schooling.

The 1970's was a time of hope in Native Education. It was the time of *Indian Control of Indian Education*. Indian Affairs produced documents stating that Native speaking students should have the opportunity to receive their education in their own language. It was even suggested that Native people had a RIGHT to such an education.

This is not such a strange idea. All around the world, nations of school go to schools in which all the instruction is in their own language (the language they have spoken since birth). Of course, students in higher grades begin to learn other languages. But their instruction in all other subject areas is in their "mother tongue". For example, when Japanese students go to school, they spend their entire day speaking and learning in Japanese. They learn to read and write in Japanese. Instruction in Science, Social Studies, Mathematics, Art, etc. is given using the Japanese language. In higher grades, the students begin learning other languages — for example, Chinese as a second language, English as a second language. But the students still spend the majority of their time speaking and learning in Japanese. Of course, they are also able to attend universities and other institutes of higher learning which use Japanese as the language of instruction. But many Japanese students choose to come to North American universities in which only English is spoken — and do very well academically.

Perhaps it is the quality of the education

system and the dedication of the students that allows for this success in English speaking higher education. Perhaps it is NOT necessary to deny one's own language or give it only token recognition, as the assimilative English education system has led many Native parents to believe.

We don't have to look across the ocean to see the principle of a right to an education in your mother tongue observed. The Province of Quebec has been recognized as having a separate and distinct society. Almost all the schools in Quebec are French speaking. Across Canada, schools in which French speaking students are taught entirely in their mother tongue are established whenever there is sufficient population in an area.

So it is that the descendants of the two invading nations have a right to a formal education in their mother tongue. But the descendants of the Native inhabitants of Canada must give up their own language and learn either English or French in order to receive formal education — even in areas in which every student in the school speaks a Native language as his or her mother tongue!

In 1976, Native people, as part of "Indian Control of Indian Education", were expressing a belief in their language and cultural rights. The Ojibway-Cree Cultural Centre produced translated documents by Verna Kirkness. One stated:

Language is the principal means by which culture is accumulated, shared, and transmitted from generation to generation.

An expressed desired objective of curriculum was:

To provide the Native language-speaking child with the opportunity to use his own language as a medium of learning, particularly in his early school years and to introduce him to the English language through the approach of being taught "English as a Second Language".



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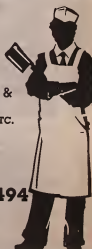
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Continued on Page 40

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Cross Cultural Education Conference Upcoming

by Nick Michaels

Lethbridge Community College is sponsoring a conference on Native Adult Education from November 6-8 which will explore "Inroads into Cross Cultural Education." The purpose of the conference is to provide an opportunity for educators, students and administrators to interact and share experiences from their respective fields of expertise.

The conference will also provide a forum for participants to strengthen communication networks and enhance cross-cultural awareness and development. Student participants will be given exposure to a variety of career options and employment opportunities.

On Wednesday November 6 at 7:00 p.m. the guest speaker will be Educator Bill Mussel who manages the Sal'yshan Institute in Chilliwack, B.C.

The next day main speakers include Hugh Dempsey and Val Goodrider-McFarlane. The keynote speaker is newspaper columnist Richard Wagamese. Concurrent workshops scheduled for the morning are:

A. Native Students in a Cross Cultural Setting.

B. A World View of Cross Cultural Education, and

C. Cross Cultural Education from an Elder's Perspective.

Thursday's afternoon concurrent workshops are:

A. Teacher Panel: Teaching Techniques in a Cross Cultural Setting;

B. Curriculum Sharing Session: Blackfeet Community College, Browning, Manitoba; and C. Humour: An Essential Component of Adult Education.

On Friday, November 8, the plenary session will focus on A Futuristic View of Cross-Cultural Education to be followed by the summation of conference and the development of recommendations.

There is also nightly entertainment scheduled.

Registration fee for the conference is \$180.00 per person with a discount for students (\$80.00 per student.)

Registration forms (available below) can be sent to: Everett Soop, Conference Co-ordinator, Lethbridge Community College, 3000 College Drive South, Lethbridge, Alberta T1K 1L6. Phone (403) 320-3499 or Fax (403) 320-1461.

Lethbridge Community College is the oldest public community college in Canada and has been a leader in Native education for 15 years. They currently run satellite campuses on the Peigan and Blood Reserves serving over 400 students each year.



Bilingual/Bicultural Education Continued from Page 39

In spite of all the written and verbal support, fifteen years later, many more Native communities have lost their traditional language. The reality of schooling for those students who still have their language is that they are introduced not just to English, but to their entire formal education through the approach of English as a Second Language. In other words, the child can only succeed in learning (at least as far as the schools are concerned) as fast as he or she masters the English language. In most schools,

a child is considered "intelligent" if he/she speaks English well. The child who has not mastered English is often suspected as having "learning disabilities" and becomes a candidate for Special Education — regardless of how literate he/she is and of how much knowledge he/she can express in his/her own language.

Implications of

Current Language Theory

While Northern isolated schools continued in

their attempts to improve student success rates by developing better techniques of teaching English to the students, language theory elsewhere took a different direction.

Today, it is accepted by language specialists that the most important factor for success in a second language is a full degree of competency in the mother tongue. Children who virtually stop

Continued Opposite

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AVC Slave Lake Campus Officially Opened

The new Slave Lake campus of the Alberta Vocational College Lesser Slave Lake has officially opened.

The approximately \$15.4 million project was designed by W. Brian Edwards Architect Ltd. of Edmonton, and the two-storey brick building was constructed by general contractor Omsac Developments, A Division of Bird Construction Company of Edmonton.

The approximately 8,600 square metre building includes classrooms, graphic and audio/visual studios, a printing room, two automotive service bays, a learning resources centre, a gymnasium and administrative and office space as well as a kitchen, cafeteria and day care facilities.

Adjacent to the Slave Lake Campus in the Northern Lights Aquatic Centre which was opened in May 1991. The facility, which includes a five-lane, 25-meter pool as well as handicapped accessible whirlpool and wading pool, was cost-shared, fifty-fifty, between the Town of Slave Lake and the Alberta Advanced Education Endowment Fund. It will be operated and maintained as part of the AVC complex and is for use by the entire community.



Alberta Vocational Centre Lesser Slave Lake Slave Lake Campus W. Brian Edwards Architect Ltd.

Pearl Calahasen, MLA for Lesser Slave Lake said that she was "very proud to be a part of this important chapter in the history of the Town of Slave Lake. This is a wonderful new building,

with terrific resources and facilities. The new Slave Lake Campus of AVC Lesser Slave Lake will serve the needs of the people of Slave Lake and area for many years to come."

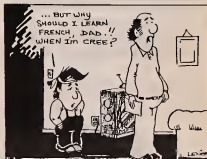
Bilingual/Bicultural Education Continued from Page 40

developing their first language upon entering school at five years of age are found to be developmentally deficient in both their first and second languages. In addition, reading and writing theorists have always condoned the development of a strong spoken language prior to learning to read and write. Yet, in communities where the Native language is still strong, students are expected to learn to read and write a language which they can barely speak.

T.E.S.L. Canada (the national association for Teaching English as a Second Language) recognized the implications of these theories. The mandate of this group is to improve the teaching (and therefore the student success rate) of

English for students whose mother tongue is some other language. The group realized that, for students whose mother tongue is a Native language, it was necessary to improve their level of competence in their own Native language in order to improve their English. Accordingly, they organized a special interest group whose purpose was to promote the increased use of the Native languages in schools.

At the very minimum, regardless of arguments about culture, these theories imply that Native-speaking students should first learn to read and write in their own language. The transfer of these skills to English is a relatively simple process compared to the difficult tasks of



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MERCREDI continued from Page 1

Mercredi described the parallel constitutional task force the AFN is developing, which will work "in tandem with the federal government." Native representatives will go to 60 locations across Canada to hear submissions from Natives, treaty and non-treaty, and will also hear briefs from non-Aboriginal groups such as labour organizations, church groups and human rights organizations. Mercredi also added that the Premiers will be invited to submit briefs to the Native task force as well.

"We're going way beyond what the Canadian government is prepared to do," declared Mercredi. "We're organizing four constituent assemblies, Native women, another... for elders, Native youth and urban Natives. In each case what we're trying to do is ensure that all our people, no matter where they live, have an opportunity to make submissions to the task force on their views on their future in this country, and how they would like their rights, both collective and individual, reflected in the supreme law of Canada."

Mercredi describes the AFN as "very preoccupied" with the task force for the near future.

Responding to a question that Tom Siddon had stated changes can be made to the proposal, Mercredi was doubtful.

"What they say and what they do are different. When you see their reaction, you don't see a flexible position," said Mercredi, who noted the Prime Minister's rejection of inherent rights for Natives.

"The fact they don't recognize them (Native rights) doesn't mean they don't exist."

A strategy meeting of AFN chiefs in November will "flush out" the government's true nature, said Mercredi and whether or not they are willing to be flexible.

One option that could be looked at is greater involvement with international movements and the growing struggle of indigenous people around the world for their rights to be recognized.

"If we can't find the recognition within Canada we're not stuck with their legislation," says Mercredi. "We don't have to accept their perception of us, the international movement is evolving."

On a question of the MicMac nation setting up their own constitution, Mercredi touched on the structure of the Assembly.

"The AFN is an organization that respects the rights of people to represent themselves. It encourages chiefs to define their own rights."

The task force is part of the effort at "trying to find arrangements within a nation state," and a "balance of relationship" with the country on a "nation to nation basis and a way of living together for the next 500 years... We have to find within Canada the capacity for people to carry on with their lives."

The current government proposal will not do this, says Mercredi, since it entrenches power with the governments. "Their status quo will prevail," Mercredi adds that a careful analysis of



the document reveals nothing but the careful maintenance of the powers of the government.

One of the manipulations that Ottawa uses is that of "timeframes" says Mercredi, and the AFN will not recognize such things.

"Self-government is what we make it when we want to." Deadlines are examples of the dominant authority trying to control us. "Self-government will be consistent with our past and culture... with a definition of our needs of a modern society, not just limited to what we are but to act on what we are for the future. Self-government is the ability of our people to evolve."

Mercredi also called for greater awareness for Natives to know their rights and to exercise them. "You have to practice your rights and defend them or you will lose them." The suppression of Native knowledge, accomplished through residential and public schools, must be overturned so "our people can take control of their lives." Therefore, Natives don't fully comprehend their rights or comprehend the nature of the resistance of their rights by the Canadian state."

Differences between the AFN and such groups as the Metis National Council Mercredi described as "different courses in the approach." He said that the Metis are prepared to use the Federal proposals as a starting point and build on it. "The AFN rejects the proposals outright, and Mercredi notes that the government then portrays the AFN as unreasonable and uses certain groups as a "wedge on inherent rights." Each Native group, says Mercredi, "has distinct prerogatives," and each of the four task forces will focus on the main concern of the people it represents.

Excerpts from the Constitutional Reform Agenda appear on Page 31

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LAND CLAIMS UPDATE

Gwich'in Natives Approve Land Claim

The Gwich'in Natives of the Northwest Territories have approved a land claim deal with the federal government. The deal would give the Gwich'in title to 24,000 square kilometres of land in the Northwest Territories and the Yukon, and a \$75 million compensation package that will be paid out over 15 years. An extra \$1 million will be made available with which to purchase municipal land in the Northwest Territories.

As well, the deal gives the approximately 2,000 Gwich'in exclusive hunting and trapping rights to the remainder of an area covering 60,000 square kilometres. The Gwich'in will also have subsurface rights to over 6,000 square kilometres within the area covered by the settlement, and will contribute half of the membership of a series of land use and environmental boards.

The deal received about 94 percent support in a ratification vote held last month in the Gwich'in communities of Aklavik, Inuvik, Fort McPherson, and Arctic Red River.

The Canadian Press reports that in return, the Gwich'in agreed to "cede, release and surrender... all their Aboriginal claims, rights, titles and interests, if any, in and to lands and waters anywhere in Canada."

Woodland Cree Sign Agreement

The Woodland Cree Band has recently reached a settlement on the band's land entitlement claim under Treaty No. 8.

Under the terms of the final settlement agreements, the approximately 650-member band will receive the following benefits:

- Over 142 square kilometres (14,245 hectares) of Indian Reserve, including mines and minerals, in the vicinity of Cadotte Lake and Marten Lake;
- \$19.5 million in cash for the purpose of socio-economic development;
- In addition, the federal government will provide \$35.2 million over the next five years for capital construction on the new reserves.
- The Alberta government will also be providing a special training and employment program at a cost of approximately \$3 million.

Chief John Cardinal commented: "... we have secured both a land base and the resources to build a better economic future for our members and their descendants."

Historic Cost-Sharing Agreement

The governments of Canada and Saskatchewan have reached an historic agreement to settle outstanding land claims of Saskatchewan's First Nations. The agreement, which sees the governments of Canada and Saskatchewan sharing the costs of outstanding Treaty Land Entitlements in the province, will serve as the basis of an offer to entitlement bands. Under the cost-sharing formula, \$431 million will be provided over 15 years to 27 entitlement bands to purchase land. An additional \$50 million is being made available for tax compensation to rural municipalities and school divisions. Bands will receive funds in equal annual instalments once they have signed an agreement to proceed with land selection and purchase.

The federal government will initially provide 70 percent with the province providing the remaining 30 percent. The province will then repay 19 percent of the total agreement cost over the 15 years. This portion of the province's share will be paid out of the savings the province accrues as a result of the impact of treaty land entitlement on northern communities.

Last January the province, federal government and the Federation of Saskatchewan Indian Nations (FSIN) began negotiations to develop a tripartite umbrella agreement under which the bands will proceed with land selection and transfer to reserve status. Tripartite negotiations must still be completed to finalize all of the details of the umbrella agreement, which includes such matters as trust accounts, water rights and road allowances before land purchase funds will be available. Tentative agreement has already been reached on most of these areas.

Once ratified, the agreement will apply to the 27 validated land entitlements in the province. These entitlements are the result of bands having been granted land under treaty, but never having actually received the full amount they were legally entitled to. Under the principles of the cost sharing, funds will be provided to individual bands on the basis of a per acre amount for the number of acres owing to that individual band. Bands will have the option of selecting Crown lands and using funds to address third party interests or to purchase land directly from private owners.

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On October 2nd and 3rd, the Rural Health Care Association of Alberta (RCHAA) held its annual recruitment job fair, entitled *The Care Connection—1991*. The objective of the event was to provide job-ready health care professionals with an opportunity to meet with prospective employers and community representatives from more than 40 rural communities in Alberta.

The job fair was held at the Holiday Inn Crowne Plaza (formerly the Chateau Lacombe), and was staged with assistance from the Northern Development Agreement.

By visiting the displays set up by the rural communities, the health care professionals were able to gather information about those communities, learn about what each employer had to offer, and to therefore explore their employment options.

Choosing to work in a rural community, of course, is more than just a choice of a job—it's also a choice of a distinct lifestyle. On the other hand, the communities are not just recruiting health care professionals, but are also gaining new community members.

This was the second year that the RCHAA's job recruitment fair included the working professional. In previous years, the event was staged for post-secondary students in health care programs. Consequently, there are now two events, and this year the one for the students was held on October 2nd, and the one for working professionals took place the following day.

Employers at job recruitment fairs typically include hospitals, health units, and community and governmental agencies. Health care professionals in attendance include physicians, nurses, dentists, pharmacists, psychologists, physical and occupational therapists, and dietitians.



The job recruitment fair was originally initiated by the Northern Alberta Development Council in 1983, and was designed to address the shortage of medical doctors that had been experienced in the northern part of the province. The RCHAA took over the event in 1988 and, at the request of communities that were participating, expanded the scope to include working professionals.

The job recruitment fairs are conducted on a drop-in basis, and admission is free.

GOVERNOR GENERAL'S AWARD DENIED YOUNG HERO "Omission a National Disgrace"

An Inuit teenager, credited with saving the life of pilot Marten Hartwell, has still not been properly honoured nearly two decades after the 1972 wilderness tragedy. Fourteen-year-old David Kootook lived for 23 days before starving to death. His expectant aunt, Nemea Nuliyok, 25, and British nurse Judy Hill, 27, were killed when the Beechcraft 18 plumed through a band of darkness and slammed into a hillside. The pilot survived for more than a month. He later admitted to cannibalism.

The saga, chronicled by author Peter Tadmán in a book entitled *The Survivor*, documents evidence that proves the young Inuit was a true Canadian hero.

Pilot Marten Hartwell, who suffered broken ankles and was seriously injured was unable to walk. The Spence Bay, Northwest Territories youth—away from home for the first time and suffering severe stomach pains—served as the pilot's legs. He made the shelter, collected fuel to burn, started the fires, gathered food and in fact was even prepared to walk to Yellowknife for help—a distance of 250 miles, in sub-zero conditions. When Davide (David) died, the pilot resorted to the consumption of human flesh, an act refused by the teenager.

An R.C.M.P. officer called the boy a hero and an inquest jury stated, "...the jury is unanimous and feels strongly that recognition should be given David Kootook in saving the life of pilot Marten Hartwell and commends his bravery during his ordeal."

The man who nominated the youngster for Canada's highest bravery award terms the lack of recognition, "a national disgrace." He wants the case reviewed by Governor General Ray Hnatyshyn.

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COMMUNICATIONS

MEDIA CENTRE TO SERVE THE NORTH

A state-of-the-art media centre has been slated to be established in Yellowknife. The NWT Communications Centre, operated by 902800 NWT Limited, will be set up with the

support of a partially repayable contribution of \$1,740,000 under the federal Aboriginal Business Development Program.

The NWT Communications Centre will feature a large television production studio, as well as radio and cable television facilities. The \$3.8 million operation will be established and equally owned by D.M. Communications, a company owned by the Native Communications Society; Andron Limited, an Aboriginaly controlled holding company; Mackenzie Media, a Yellowknife cable company; and Raven Resources, a property management firm.

The centre will provide the Native Communications Society with a permanent television studio which it will use to serve the production needs of Television Northern Canada (TVNC), a 24-hour northern television network developed by the Society with the help of federal funding. The studio will employ over 15 people.

In addition, the community of Yellowknife will benefit from the facilities by using the media centre to stage major events, linking all communities in the NWT, via satellite. The Government of the Northwest Territories is also expected to be a potential client for the services.

"We are optimistic that national television networks will be using the facility because of the satellite hook up," said Ron Williams, President of 902800 NWT Limited, and President of Andron Limited, one of the shareholders of the media centre. "This could have a significant impact on the way northern residents view the rest of the country and vice versa."



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Stoney Stories, an explanation of Native Culture, is being shown each Thursday on Calgary Cable Channel 10 at 10 p.m. and will be replayed on the following day at 4:30 p.m.

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Subjects for discussion on the half hour show include: culture, education, employment, economic development, family violence, land claims, treaty definition and other current issues of interest, such as the 1992 Ecumenical Conference planned for July.

Interviewees include Goodstoney Chief John Snow, Chiniki Chief Ken Soldier, Bears paw Chief John Ear, Councillor Tina Fox; Ken Tully, Economic Development; Farley Wuth, curator, Nakoda Institute, and others.

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BOOK REVIEW

The Greenland Mummies

Edited by Jens Pederhart Hansen,
Jorgen Meldgaard, Jorgen Nordqvist.
Published by McGill-Queens University Press. 192 pp. \$39.95
Review by James Martin

Although it has not received as much attention as the book *Frozen in Time* which detailed the finds of three preserved seamen from Franklin's ill-fated northwest passage expedition, *The Greenland Mummies* is perhaps an even more intriguing glimpse of the past.

The three editors, a Chief Pathologist, a Curator in the Department of Ethnography at the National Museum of Denmark and a Director of the Department of Conservation also at the National Museum of Denmark, assembled a team of medical specialists, archaeologists and historians to study the remarkable find first discovered by two hunters on Greenland's west coast in 1972.

Placed in a mass grave were the bodies of six women and two children, buried in a traditional ceremony with warm clothes and goods to last them during their journey to the Land of the Dead. Remarkably, the grave, located 450 km above the Arctic Circle with the frozen ground and dry air, preserved the bodies and the clothes, offering a fascinating look at the Inuit culture from the 1470's, the date arrived at through carbon-14 dating and 20 years before Christopher Columbus "discovered" America.

The book gives the reader a look at scientific detective work as the scientists use the latest in high-tech equipment to build up an analysis into the deaths, the condition of the people, and, through their clothing and the artifacts interred with them, the culture of the Inuit at the time and their relationship with the Norse settlements that dotted the coasts of Greenland in the Medieval time period.

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The remains pose a scientific mystery story of why the people were buried in a common grave, which is unusual for the Inuit or the Thule culture. Blended with this scientific query is a sincere respect of the remains that is exhibited by the investigators.

Through a long ago tragedy a fascinating glimpse of an ancient Aboriginal culture is seen, with chapters on the troubled relationship between whites and the Inuit, the customs and traditions of the Thule culture, their habit of tattooing (revealed through special infra-red photography), their clothing and living conditions.

And once again, the dead can speak to the living and tell their story—or part of it. On the controversy of how the women and children met their fate, a Native is quoted as disagreeing with the theory that all drowned: "... there are no traces of the women's boat and no skins or wood in the grave. The custom of our forefathers was to cover the drowned with the skin of the boat, because boats, kayaks, and tools linked to death could not be used again. Our ancestors believed that if you used the implements of the dead, you too would meet misfortune."

First Nations' Role

Continued from Page 31



A constitutional process on Aboriginal matters

Since it will not be possible to deal with all the issues on the Aboriginal agenda within the time allowed for this process, the Government of Canada believes it would be appropriate to entrench in the Constitution the requirement for a constitutional process to deal with outstanding Aboriginal issues within an appropriate time. Ministers and Aboriginal leaders should also use this forum to monitor the progress made in the negotiation of self-government agreements.

Representation of Aboriginal peoples in the Senate

Some countries have taken special measures to guarantee that their Aboriginal peoples are represented in their legislative houses. Aboriginal peoples in Canada have been chronically under-represented in their political institutions at the federal level. This situation is unacceptable, and must be redressed. The Government of Canada, therefore, proposes that Aboriginal representation should be guaranteed in a reformed Senate.

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Supporting all Drug and Alcohol Awareness programs

THE MUSKOKA—PARRY SOUND NATIVE MENTAL HEALTH PROGRAM

A Ministry of Health funded program sponsored by Muskoka—Parry Sound Community Mental Health Service intended to develop mental health services for seven First Nation communities has an opening for:

A PROGRAM CO-ORDINATOR

If you have:

- A Master's degree in the social services with both clinical and community development training and experience;
- Sensitivity to and experience with Native mental health issues;
- Administrative skills;
- A valid driver's license and reliable means of transportation;

you are invited to submit your resume by:

Wednesday, October 23, 1991, to:

The Hiring Committee, Native Mental Health Program
Muskoka—Parry Sound Community Mental Health Service
173 - 177 Manitoba Street, P. O. Box 1949, Bracebridge, Ontario P1L 1S3
Telephone: (705) 645-2262 Fax: (705) 645-7473

This is a well remunerated two year contract position (renewable) with considerable potential for advancement for the right individual.

Alberta-Pacific Forest Industries Inc.

Construction of the \$16 billion pulp and paper facility at the Athabasca - Lac La Biche region of Alberta is well underway. The first phase of the project, a 1,200 tonne per day kraft mill, has been designed to incorporate the world's best proven technologies including the elimination of molecular chlorine gas. These processes are designed to enhance productivity and achieve the best environmental standards in the industry. Construction is scheduled for the summer of 1993, with Woodlands operations commencing in the winter of 1992.

To operate and manage this world class facility, the Company will utilize a unique management system based on participative techniques and the concept of self regulating teams.

Alberta-Pacific is now accepting applications for a number of positions. In addition to require experience, all positions require outstanding communications and interpersonal skills, coupled with an ability to work in a team environment.

MANAGER INFORMATION SYSTEMS

Working through an inter-departmental steering committee and reporting to the Edmonton-based Vice-President Administration, the Manager, Information Systems will guide and monitor the creation of an integrated management process for a world class pulp company.

In a self-directing team environment, the individual filling this position will provide leadership and support to develop policies, standards and strategic management information plans; review and recommend software and hardware configurations; and provide internal consulting expertise to all divisions within the organization.

Applicants must have significant related managerial experience with large complex integrated business and manufacturing systems and a demonstrated ability to deal effectively at all levels of the organization. A degree in computer science is preferred, however other combinations of education and experience may be considered. Experience in any of the following areas would be a desirable asset: computer integrated manufacturing, statistical process control, distributive process control, or total quality approaches.

MECHANICAL SPECIALIST

Reporting to the Engineering and Maintenance Manager, the Mechanical Specialist organizes, provides leadership and ongoing internal technical consulting expertise to a varied group of truly tradesmen. Additionally, the specialist will be responsible for overall scheduled maintenance, mechanical coordination, troubleshooting and mechanical repairs throughout the operation. Candidates should be tradesmen with a minimum of 5 years supervisory experience in a high pulp environment. Knowledge of process control, reliability MTS and proven problem solving abilities are desirable.

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Alberta-Pacific Forest Industries Inc.
Post Office Box 1918
Edmonton, Alberta T5J 2N8
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Each session will start with an Open House at which participants can receive information on water management practices and alternatives. This will be followed by a Workshop which will provide opportunities for discussion and making recommendations to government.

A discussion on paper and background papers are available to help you prepare for the Workshop.

Call toll free 1-800-661-5586 for further information. Also, please call us if you plan to attend an Open House/Workshop. This will help us accommodate all who are interested.

Or write:

ALBERTA ENVIRONMENT
Third Floor, Oxbridge Place
9820 - 106 Street
Edmonton, Alberta T5K 2J6

SHARE YOUR KNOWLEDGE AND EXPERIENCE BY PARTICIPATING IN AN OPEN HOUSE/WORKSHOP

All weekday Open Houses start at 2:30 p.m. and Workshops at 7:00 p.m.
On Saturdays, Open Houses start at 10:00 a.m. and Workshops at 1:00 p.m.

Vermilion - October 30

Elig Hall
Red Deer - November 1
Red Deer Lodge
Lac La Biche - November 7
Jubilee Hall
R. McNally - November 8
McDonald Island Recreation Centre
Hanna - November 14
Community Centre
Medicine Hat - November 15
Quality Inn
Lethbridge - November 20
Sandhill Inn

Calgary - November 21

Community Centre
Calgary - November 22 & 23
Marborough Inn
Whitecourt - November 26
Whitcroft Motor Inn
Drayton Valley - November 27
Royal Canadian Legion
Edmonton - November 29 & 30
Radisson Hotel
(formerly Sheraton Plaza)
High Level - December 3
Royal Canadian Legion

Grande Prairie - December 4

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Director Native Business Development

BRITISH COLUMBIA ADVISORY BOARD CANADIAN COUNCIL FOR NATIVE BUSINESS

THIS IS an exciting opportunity for you to join in the growth of the Canadian Council For Native Business, Canada's key non-profit, private sector partnership linking Native and Non-Native business.

THE NEWLY created B.C. Advisory Board require assistance in laying the ground work for a B.C. Chapter of the CCNB. The Board requires an individual with excellent planning, organizational, administrative and fund-raising skills during the formative stages of the B.C. Chapter.

THE OBJECTIVES of the CCNB partnership include accessing Native talent, enhancing relationships with Non-Native business and B.C. Aboriginal leaders, and increasing commitment to Native free enterprise and joint ventures.

THE SUCCESSFUL candidate will have a degree in Business, Economics or the Social Sciences, or combination of education and experience. He/She will have a broad knowledge of the B.C. Native Community, have high energy and initiative, and be interested in a role where he/she can further develop a broader range of management skills while working with Native and Non-Native business leaders. Excellent oral and written communication skills are essential.

THE INDIVIDUAL will be hired by one of CCNB's Corporate sponsors, and assigned to work full time with the CCNB for the period of initial development of the B.C. Chapter. Following this, the individual can move to further career development with the sponsoring Company, or, if suited, stay on with the B.C. Chapter of the CCNB.

ATTRACTIVE SALARY and Employee Benefits; relocation and Executive development plan.

APPLY BY NOVEMBER 7th

IN CONFIDENCE TO:

RECRUITMENT COMMITTEE

B.C. Advisory Board
Canadian Council for Native Business
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of addictions*

*Help stop
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Cold Lake Regional Hospital



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In an effort to clarify the appropriate use of the Emergency Department for both new and seasoned members of our community, the Cold Lake Regional Hospital would like to outline the services available in this department.

...

The Emergency Department provides care to any individual requiring immediate medical attention.

...

After the physician's offices are closed, individuals who feel medical attention is required immediately, should call the Emergency Department or come to the Hospital.

...

It should be noted that a physician is not routinely present in the Emergency Department. He/she is called by the nurses as required.

...

It is especially important for the community to be aware that quality care is available at all times for emergencies.

...

Routine, long-standing or non-emergency cases will be better served by arranging an appointment with your physician in his/her office.

...

Occasionally, your physician may order a procedure to be done on an ongoing basis in the Emergency Department, such as a wound dressing or inhalation therapy, etc.

...

If you require medical attention during regular office hours, please contact your regular family physician. If you do not have a family physician, please call the hospital at 639-3322.